

THEOLOGY FOR THE RETURNING SERVICEMAN

OF IMMENSE
PRACTICAL
VALUE TO ALL
VETERANS
AND THEIR
FAMILIES

Important Expert Information on:

**CHOOSING A JOB - RETURNING
TO WIFE AND CHILDREN -
COMBAT NERVES - LEARNING
NEW SKILLS - GETTING MARRIED
- PHYSICAL INJURIES -**

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PSYCHOLOGY FOR THE RETURNING SERVICEMAN

U.S. GOVERNMENT PRINTING OFFICE



Psychology for the Returning Serviceman

PREPARED BY A COMMITTEE OF THE
NATIONAL RESEARCH COUNCIL

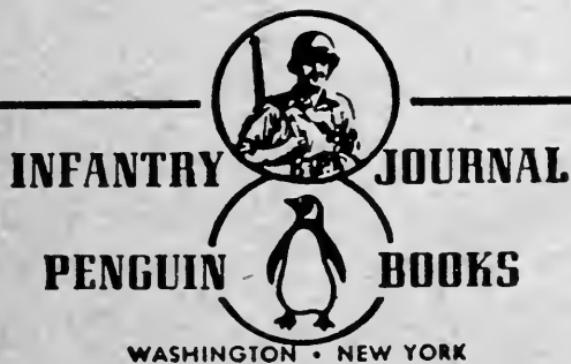
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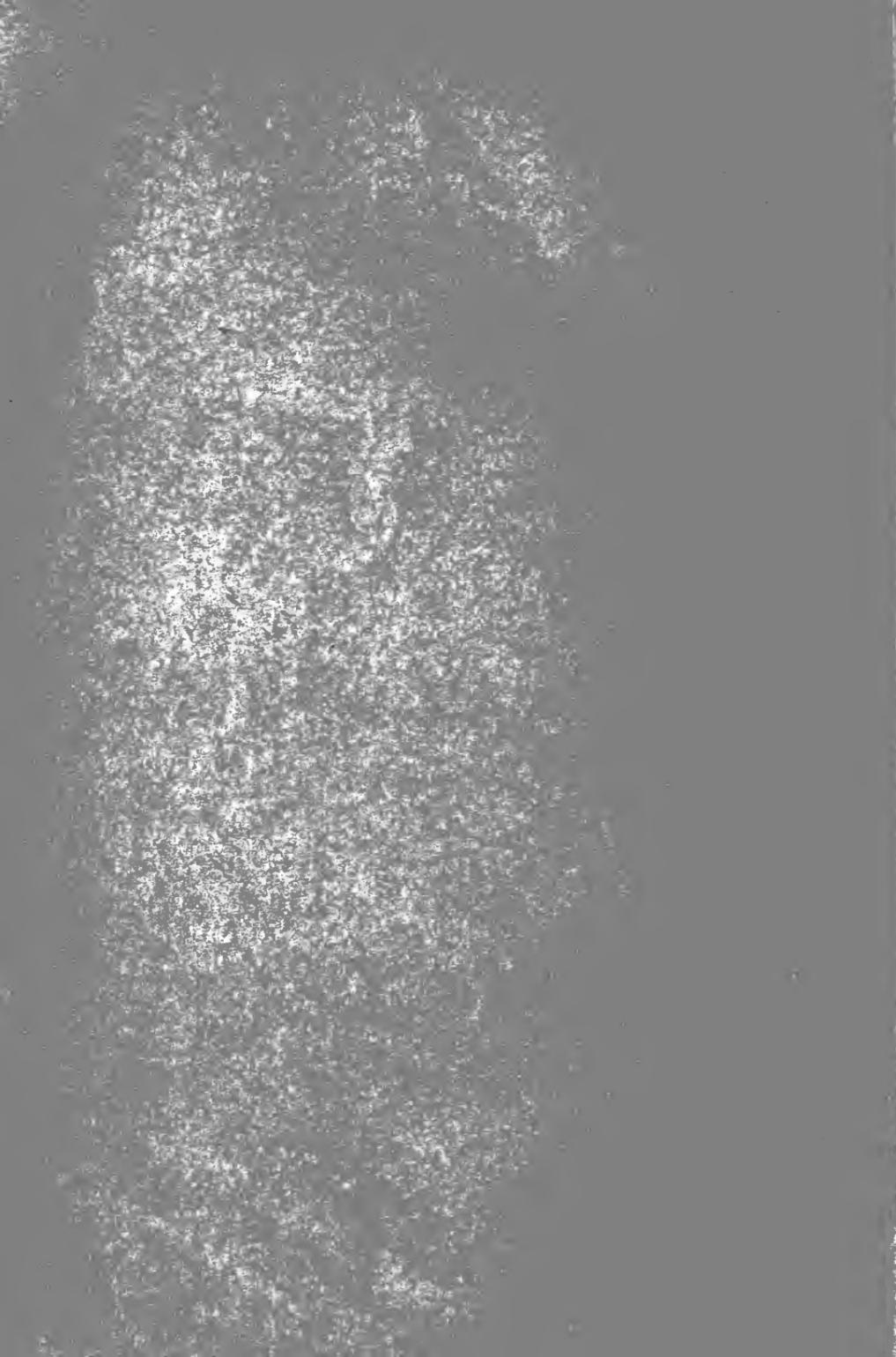
INTRODUCTION

In this book are gathered together psychological facts about why men think and feel as they do—facts that may help the Serviceman in fitting back into civilian life and into a peacetime job and a peacetime community.

The writers have not attempted to give you the specific answers to individual problems. But with the information in this book you may be helped to find your own answers.

If you are a Serviceman you may have a wife or mother or someone else who is fond of you looking over your shoulder as you read in the hope of learning to understand better what your problems are and what effect the war may have had on you. This book, although generally addressed to you, is also written for her. If the book helps to make it easier for her to see things through your eyes, that will be valuable to you and to her.

The book has been prepared with the full realization, too, that many are not going to return. Grief for the men who have given everything for the victory of all of us is shared by both civilians and Servicemen, working together for a better peace. Those who have lost good friends or close relatives in this war may find peace of mind in trying to make the task of readjustment easier for all the men who do return. The writers hope that to them, also, the information contained in this book may be of value.



NOTE TO THE READER

This book is prepared from manuscripts written by experts. It has been rewritten in simpler but still scientifically accurate language.

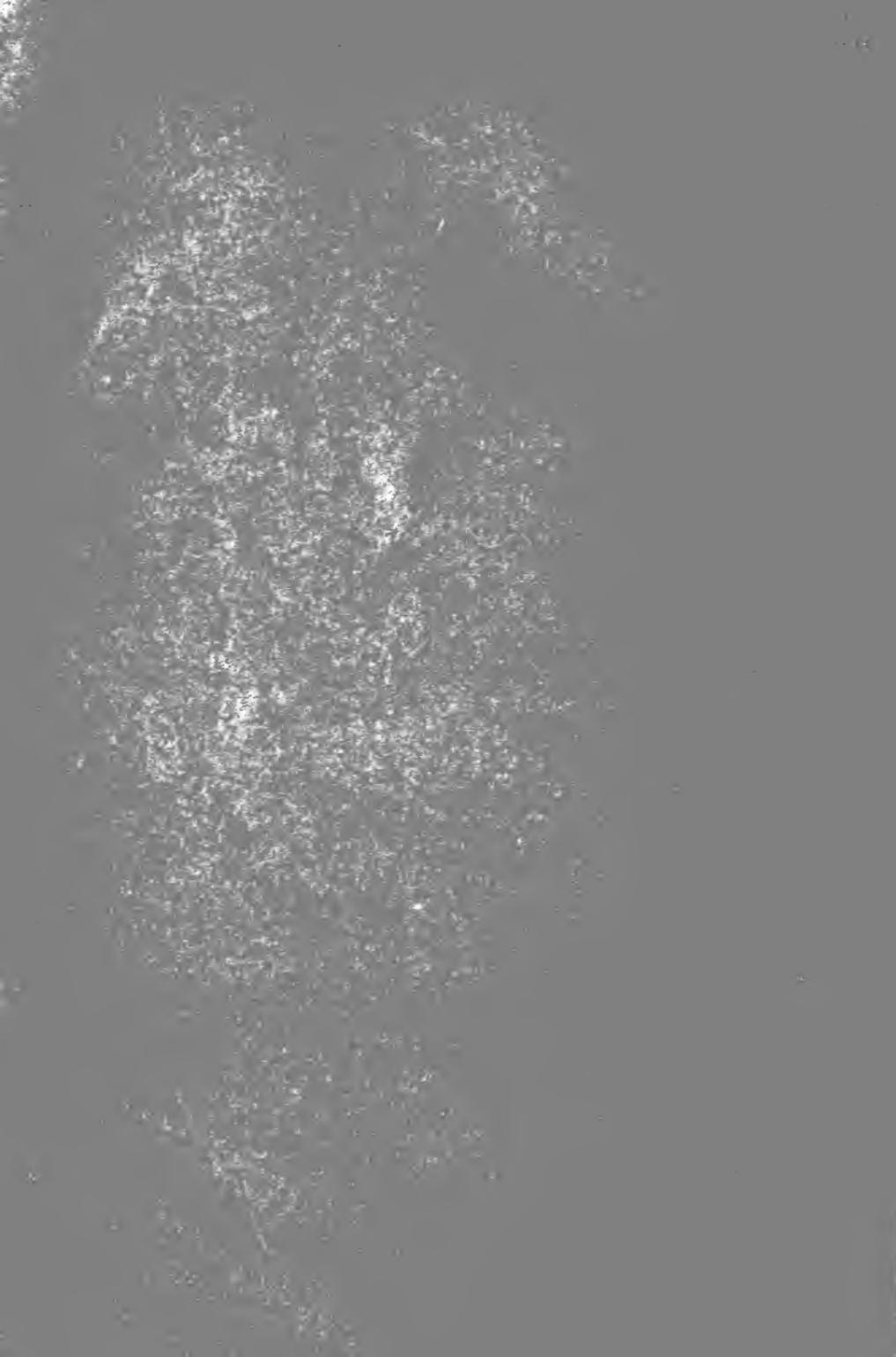
YOU DO NOT HAVE TO READ THE CHAPTERS IN THE ORDER IN WHICH THEY ARE PRINTED.

Every chapter makes sense by itself. But the things said in Chapters 1 and 2 and in the last chapter (Chapter 18) apply generally to the rest of the book. The reader who is especially interested in one or two particular chapters will find in other chapters many things touching on the same problems.

Look at the Table of Contents and turn to the chapter that interests you most. Try it out on yourself. Then try other chapters—perhaps Chapters 1 and 2, and any other of especial interest to you.

Perhaps you will want to keep this book for further use after you have read it. Or perhaps you would prefer to tear out certain chapters for rereading later on.

Those who produced this book want suggestions and criticisms from any reader. Send them to The Infantry Journal, 1115 Seventeenth Street, N. W., Washington 6, D. C.



I

OUT OF UNIFORM

A GREAT DAY for the man in the wartime armed services is the day when he has finished his part of the job of winning the war and can go back home. Unless you yourself decided that you wanted to stay in the Service, you have looked forward to that day almost from the time you started to the induction center or the recruiting office.

If your homecoming is still in the more or less distant future, you have probably done plenty of thinking about what you might do in civilian life again after the war. But it may not have occurred to you that you might have some real problems to meet in getting settled into civilian life once more. To the man who has been working, slugging it out with the enemy, going without sleep and enduring all sorts of hardships, getting home again can seem like a rosy dream. Home means sleeping in a good bed again between clean sheets. It means being with the home folks again with "never a discouraging word." It means freedom from the danger of death, from strict discipline and from having to do things you hate.

But most men who have already received a discharge have found out that when you go home you don't just go out of Army or Navy life; you go into another *new* life. With considerable surprise you get home and find that civilians live in a different world. They speak a different language. They don't know what you have been through; and you've lost track of what civilian life is like.

You will need to learn how to fit into civilian life again just as you had to learn to fit into the Service when you left home.

You may have heard a lot in the Army or Navy about the importance of morale. Well morale, you will find, is something you need just about as much after you get home. You may need it badly. And you will need to get oriented and adjusted to your change. You may want refresher courses to help you in learning the professional skills of peace.

Another thing, in the Service you have been under discipline. For some men it will be important to learn that returning to civilian life is not an escape from all discipline and authority. Your new boss may not be in uniform (may even wear skirts) but you have to take his orders or else lose your job.

But mostly you will need a thorough understanding of yourself and how war has changed you. And you will need an understanding too of the other people you will have to get along with in civilian life. It will help you to know something about psychology as it applies to you and to them. It will be useful to learn some of the reasons why people think and act as they do and how you can use this knowledge in solving your own personal problems.

HAVE THINGS CHANGED?

First you need to be prepared for the fact that America does not bear the outward scars of war. Especially if you happen to come straight back from the dust or mud and blood of the combat areas, Main Street in the old home town or the traffic on Broadway will look just about as strange for a while as the rutted winding roads and blasted buildings of Europe, or the jungle trails and native towns of the Pacific.

War has not torn holes in the city hall or the court house here. Boys are playing ball on the corner lot just as they used to years ago. The kids laughing in the school

yard look as well fed and happy as before. Pretty young girls you remember as kids are going on their first dates with high school boys who don't yet know what war is all about. None of the home folks have seen a friend's body blasted or his blood spilled. Home may even seem to you like another foreign land you've never seen; the people in it practically strangers.

The Army and Navy, you may think, ought to get out a guide book for the soldier coming back which might have such things in it as—"The natives will ask you about your ribbons as though they had never heard of the Purple Heart or the DSC" and "They will ask all kinds of dumb questions."

It is a queer feeling but the bright lights over the movie at home can be painfully glaring to eyes of men who are thinking about the dark depths of a South Pacific jungle night. Carefree laughter can be extremely jarring to the ears of men who have forced themselves to get used to hearing men who are dying.

So be prepared for the shock of the feeling that you are a stranger in your own home. In your first weeks at home it may even seem to you that you can never be one of these people again.

It is, if you remember, something like the feeling you had when you first went into training camp. Then you felt like a single civilian among thousands of men in ODs. You may have felt sure you would never make much of a soldier; you kept telling others "I'm a carpenter" or "I'm going to be a doctor." For most men the change from civilian-in-uniform to soldier or sailor came gradually, even though it was helped and pushed along in every possible way by the Army and Navy.

Another thing you need to be prepared for is that under the surface America and your own community actually have changed while you were away.

Your own family has undoubtedly changed. Children have grown up. Some have married. Babies have been born. Some people have aged rapidly with the work and

worries of war. Some may have died or become sick or wounded. Others who have been old and on the retired list for years have bought themselves new suits and gone back to work again.

Some have been making lots of money who never could earn much of a living before the war. Others have been struggling along on the same old fixed salaries while everything they had to buy has gone up in price.

There are also thousands of families that have lost one or more men in the war or in which one or more have been wounded. You probably knew some of those men.

If you are like most men you will feel resentful about all these changes. You will be unhappy, first because while you were away you have been more than a little homesick—you wanted to come back and find things just as they were. But—and this will be harder to understand—you may also feel resentment because the kind of life you have been living, with plenty of hardship and having to do things you often hated to do, has built up in you a state of discontent. Like a man with a chip on his shoulder looking for someone to fight, you may carry home with you an accumulation of anger that you are ready to let out against almost anything.

It will help make things better to realize the cause of this feeling of irritation and resentment that is probably new to you. And it will help, too, to know that your feelings are shared by hundreds of thousands of other men coming back home all over the country. The same emotions, the same feelings that nobody cares what has happened to you or what will happen to you, have been experienced by men returning from all the wars of history.

It may be new to you but it is an old story that men back from fighting feel estranged from family and old friends and feel bitter and resentful toward those who have stayed at home and escaped the hardship and suffering of real contact with war.

It happened in the last war. It will happen again if there is another war. It is in fact a part of war. And people

endure this feeling and get over it. If your father was in the last war the chances are that he went through this same thing, too. It doesn't need to mean any permanent division or difference between you and your home folks or neighbors, unless you and also the civilians for some reason fail to make the adjustment to peacetime living.

Sometimes, what seem like changes at home are not really changes. Your memory of what home is like may have changed since you have been away. For some men the ugliness, the misery of a combat zone makes the gardens back home grow greener in memory, the paint brighter, the night clubs gayer, friends and relatives kinder and dearer. When things at home look different after you get back, it may only be because you are looking at them with different eyes—it is your memory that has changed or it may even be you who have changed. You have seen many new places and people. Naturally, then, the old things won't look quite the same.

FOOLISH CIVILIAN TALK

When you first return to civilian life, you are likely to be surprised at some of the thoughtless and foolish things people say to you. Some will ask questions that are completely absurd or none of their business. Many will ask such questions meaning to be friendly or helpful, and some will ask them just out of curiosity. Even old neighbors and acquaintances may say things or ask questions that seem ridiculous.

Some civilians have the idea that all combat experience has some terrible effect on all men, and that practically all returning servicemen have had a bad case of combat nerves. So you may find, as one returning soldier did, an excitable civilian telling you "Be calm! Take it easy. Everything is OK! It's all right! Take it easy!" And it may take you quite a while to calm *him* down.

Or someone may even ask "Did you go completely to pieces? How long were you in the asylum?"

Besides these absurd personal remarks that are so irritating to a man back from military service, you will hear civilians say other things that puzzle you or seem outrageous to you. You will hear grumbling about shortages or inconveniences from people who have never known real hunger or pain. You will hear a lot of talk about the enemy from people who have never been under fire.

It helps if you know a bit about why people talk as they do. In the first place, the people at home have had their own worries even if they have been physically safer and more comfortable than those close to the fighting fronts. Their greatest worries have been about their own men in the Services. It is hard for civilians to be under air or flying bomb attack, but it is not easy to be thousands of miles away waiting for possible bad news.

The small discomforts like rationing and housing troubles have not been real hardships for most civilians. But you know from your own experience in the Service that the important things are not what you gripe most about. Gripping about small things makes it possible to endure the real worries. A man in action doesn't say much about his fear of death but kicks plenty about cold rations. The woman whose husband is missing in action may not say a word about her deep anxiety, but talks to everybody about how the laundry lost her towels.

Some people who are worried or in serious trouble *have* to talk, but what they say may not express their true thoughts. This fact accounts, too, for some of the odd personal questions that strangers ask you.

Civilians at home hear very little real detail about the conditions under which their own men are living and fighting—either in letters or through the newspapers. It is natural for them to be curious. Talk that seems nosy or like unwelcome sympathy because it is addressed to you by a complete stranger may not really be meant for you but for some other man who isn't here to talk to.

Men and women at home live in constant fear that their own men will be killed or badly hurt. So if you

come home wounded and people pester you with endless questions about what you have been through, it may be because—perhaps without exactly realizing it—they are trying to prepare themselves for the return (or failure to return) of a husband or brother or son.

So, in order to get settled again in civilian life you need to know how to help keep up or restore morale at home—your own and that of others. You need to know what is required for happiness and efficient living, how to use your intelligence and other abilities to provide these things, and what may hinder you from finding them.

PROBLEMS TO FACE

All these are psychological problems—problems this book can help you to solve. You may find a number of them facing you personally when you return.

You will want to know first about how to find a job that is right for you and how to keep it. This means that you need to know about your own skills; about how what you have learned in the Army or Navy can help you in civilian jobs; about what it takes to learn new skills.

You will want to know about aptitudes and interests—those personal qualities that make one man better for a particular job than another man is, and that make certain jobs better for you than other jobs would be. Interests are important in getting a job that will pay you in satisfaction as well as in money. Have you ever thought about the kind of work you would like most to do?

Finding a girl and getting married should not be difficult for the returning soldier or sailor. But finding the right girl to make you a good wife—one that will build with you the kind of life you would like to live and a permanent good marriage—that is a more serious problem. Psychologists have studied many marriages, happy and disastrous, and have learned some of the things that make or mar married happiness. You will naturally want

to pick your own girl—but you will want to do it with your eyes open.

And picking the right wife is only a part of the problem of a happy marriage. Getting along with her may be something else. War has complicated even more what was never an easy problem of adjustment. Plenty of psychological questions here! What makes a man jealous of his wife? Should you insist that your wife stop working?

Are you returning to your kids? Do you have a small son or daughter you have never seen waiting for you at home? Or do you hope to have a family as soon as you have a chance to settle down? Then you will want to learn something about babies and young children. How fast do they grow? Will they know you when you get home? How will they be changed by your absence? Should you try to break a young baby of sucking his fingers? When you read the chapters on marriage and being a father you will find the answers to such questions.

Outside your home, in your home town or city, and in the nation as a whole, you will find that you have a new responsibility as a citizen. You will be one of something like eleven million returning servicemen. Your vote, according to how it is used, can be a great power for good or for ill in deciding national and local issues. You have learned what war is like. You have the big advantage of having gotten away from home and learned a great deal about the way other people live and think. But you will also want to know something about how people come by their attitudes and prejudices for or against political parties, religious groups, racial or national groups, labor or capital. You will want to know how your own thoughts and feelings about these things are influenced.

If you come home ill or wounded there will be a lot you will want to learn about the psychology of convalescence, of getting well and building up. How can you yourself speed your recovery? What can you do to overcome a physical handicap? How long does it take to get over war nerves?

You may have specific questions, too. Should a man whose mind cracked up in the Army get married and have children? Should a man who has been deafened during the war learn lip reading?

You will find help in solving such problems in the psychological principles made clear in later chapters.

REGRETS

And then there is the man who does not really want to come back home, fold up his uniform and be a civilian. Even though you may, like most men, hate war and what you went through in combat, nevertheless you probably got a real satisfaction out of being a part of the great show. When it comes to the point of being discharged, any man is likely to have some regret at being shoved off the stage and put down into the audience. After the excitement of combat you may find civilian life pretty dull.

You may, too, be haunted with the knowledge that some other men did not come back—will never come back. And you who have been with them know that they were stout men, too—more worthy, perhaps, than those who came through it all alive and well. It is only natural that you should feel, deep in your heart, perhaps half unconsciously, a sense of guilt over your fallen friends. It is not your fault that you lived and they died; and yet it is normal that you should feel less noble for being the one to survive. This is a hard feeling to live with day after day and year after year.

It helps to pull such an idea out and face it squarely. Religious beliefs are a help to many. It helps some men to believe in fate—the shell just did not have your number on it. It helps to realize that not all sacrifices are made on the field of battle; that there are important civilian jobs still to be done, and there always will be.

There will be wars to fight after all the guns are silent. Wars against disease, poverty, illiteracy, intolerance and injustice. These enemies are taking their toll of lives and

human happiness. The Normandy invasion cost 300 lives each day during its critical stage. Cancer cost 400 lives each day in an advance that has not yet been halted.

For the man who is starting home to take part in these civilian wars of progress there are some hints in this book to make the going easier. Plan for tomorrow, but live in today. A definite purpose to build toward is most important in reconstructing a civilian life. What you do each day can be a step toward the goal you have set your heart on. This book is written to give you a road map showing you the smooth highways and rough detours in your way toward that goal.

2

MEETING PROBLEMS AND LOOKING AHEAD

NO MAN IS CONTENT with a single victory in his life. Any achievement, however great, is only the start toward more attempts to reach new goals, new fights for new objectives.

In the noise and strain of combat, in the misery and discomfort of cold and mud or jungle heat, in the loneliness and boredom of an isolated post, it may have seemed to you that you would be perfectly happy if you could just have a hot bath, a clean bed, and a good home-cooked dinner, or even just see the friendly crowds on the streets at home.

But after you have been home long enough for these simple comforts to seem like everyday things again you will become aware of many other desires, many more urgent needs for yourself, or many worries. You may also have a restless feeling of discontent without knowing just what is wrong. That is a sign that you need something deeply even though you don't know just what it is.

If you are to succeed in life and have your share of real happiness, you need to understand what your needs are—not only the things you know you want and are trying to get, but the deeper needs you may not think much about but for which you must obtain some satisfaction if you are to be truly content with life in general.

You need to know what to do about it when you meet

with obstacles to your filling these needs; how to overcome obstacles or how to avoid damaging disappointment if you can't succeed in overcoming them.

WHAT A MAN WANTS

The needs that are likely to seem most important to a man when he is in combat are those that have their roots in his nature as a human animal—things he must have or do to go on living. Food and water, when you are extremely hungry or thirsty. Rest, after you have spent a night and a day or more in combat or in marching or working with only snatches of rest.

No man can live long without food, water and rest. Men need activity too, but they can live without it.

Sexual need is another powerful desire that man shares with other animals, but it is not nearly so essential to obtain sexual satisfaction as it is to eat and to sleep. A man can live for years without getting this desire filled and not suffer greatly. Sex satisfaction is, however, necessary if mankind is to survive. And no normal man can go for a long time deprived of all contact with women without finding himself under a certain amount of strain.

And except when men are under unusual conditions of being without things, as in a long period of combat, even the common needs of life for food, drink, rest and sex are not simple matters. You don't often want just food when you are hungry—any kind of food. You want a glass of milk and you want it fresh and cold. Or you want a beefsteak and you want your steak medium rare. Or perhaps you want some turkey or some apple pie or a good ripe peach like those on the tree at home. Or biscuits like your wife or mother used to make—with honey, molasses or syrup, and plenty of butter.

A man's sex needs are also complicated. Tied up with the desire for sexual satisfaction are a great many other much more complicated desires such as the longing for companionship, affection, and tenderness. The basic

physical need is only a part of what is wanted, and no normal man is ever completely satisfied with physical sex relief alone. He will want something else from a woman, like tenderness, or admiration, or at least submissiveness.

Right from the very beginning of life, when the baby nurses at his mother's breast, his physical needs are satisfied over and over again through the care and attention of some loving person. Very soon after a child is born his desire for food, for example, becomes much more than that. It grows to be a desire for food plus the loving care of the mother. Then the people who feed and comfort you in childhood come to be desired for their own sake. One of the greatest desires of a young child is for the love and approval of his mother and father. In this way new desires, many of them exclusively human, not found in any of the lower animals, build up in the child and later in the man he will become.

There are a number of such desires that are much the same for everyone. For example, everybody has some desire to conform to what other people expect of him; everybody has some desire for affection of relatives, sweetheart, or friends; everybody has some desire to achieve or excel. Desires to do what others expect, to succeed in some manner, to love and be loved come to be more important in most men's lives most of the time than such purely physical needs as those for food or rest.

Even before he starts home a man in the Service begins to plan and often to worry about what kind of a job he will be able to get. A good job is not just work to enable a man to buy food and clothing and pay for other things he thinks are necessary. It is a way of satisfying a great many different needs and desires.

A man can get a great satisfaction out of producing or creating something, or out of doing a day's good work, or a month's or a year's. This satisfaction comes from feeling that he has spent his working time in a useful, profitable way, not just useful and profitable for himself

but for others—his customers, his clients, his boss, his company, or for people in general. A man wants money to pay for the things he would like—a home, food, clothing, furniture, a car, books. But another big part of his feeling satisfied with a job is the pride he feels in the work of his hands and his mind—in a job well done.

In addition to wanting a good home with affection from his family, and a job that gives security in life and a pride and satisfaction in doing things, men also find pleasure in getting together to do things. There is a special satisfaction in belonging, in being a part of something big, and in working together with other men and women toward a common end.

CONFLICTING DESIRES

It is never possible to get everything you want. You want too many different kinds of things, and some of your desires are bound to stand in the way of your getting other things you are trying for.

Maybe there was a girl at home you loved and wanted to marry. When you left you thought you were coming back to a happy future. Perhaps she had even said yes. But now you have met another girl in Australia, or Ireland, or France, or somewhere else. You are still fond of the girl at home and you have promised her. You would feel like a heel if you didn't marry her. But the other girl is wonderful too.

Well, you can't marry both. You have to make a choice. And whichever way you decide you may have regrets.

When you get home you may want to go back to your old job. You think you would still like the work all right, and the people you worked for are swell to you when you go to see them. But you look around and perhaps you find that you can make more money on another job. The money looks good. But in the old place you know the work—feel sure that you can still do it well and

think you will like it as well as before. What are you going to do? You can't take both jobs.

That is the way life goes. There are thousands of small and big things that you can get only by giving up something else which may be important to you. If you don't succeed in making up your mind, then you are in more trouble. While you keep on thinking first about one thing and then the other, still unable to make a choice, you are not getting either of the things you want. As long as you can't decide which of the two girls you want to marry, you are staying single; and if you wait too long you may lose both of them. If you let a conflict in your mind about anything go on indefinitely, you will be doubly disappointed.

You don't always realize it when there is a conflict between two or more of your desires, or how important the conflict is to you. You may not admit to yourself just how much one of the girls means to you until it is too late to win her. You may not realize how important the friends on the old job are to you until you try the new job and find it not so good because you don't like the new people you have to work with.

MAKING A DECISION

Whenever you have to make an important decision or choice, it pays to find out as clearly as you can just what your real interests are and how each one of those interests may conflict or interfere with others. Write down on the left side of a sheet of paper all the advantages and disadvantages of doing one thing. Opposite, list all the advantages and disadvantages of doing the other. Then carefully weigh them one against the other.

And then, in a third and perhaps fourth and fifth column, write down in the same way the advantages and disadvantages of doing anything else you might do which you haven't been considering as a possibility. When you simply can't decide between two choices, you may have

completely overlooked the fact that you may not need to choose between those two—that there is still a third possibility which may be more promising than either of the two you have been considering.

When you make any important choice, it is wise to do it with your eyes open. Figure out just what you are giving up and why. In that way convince yourself that you are doing the best thing—that what you are giving up is more than balanced by what you are gaining. Then don't look back and waste time in feeling sorry over what you might have done or had.

There are two things that psychologists have found out about our desires which will help you in coming to a decision. At least, these things can help you keep from fooling yourself about what you really want.

(1) Something you can get today is likely to seem bigger to you than something even better which you can't have until later on. Remembering this fact may help you avoid a big disappointment in the future just for the sake of some small advantage in the present.

(2) Anything unpleasant which won't occur until some time in the future seems much less disagreeable than the same thing today. This means, for example, that if you don't watch out you may promise to do a big job next week in order to get out of less work today. By not realizing this many people get badly in debt. It very often seems, when you buy something on the installment plan, or when you borrow money and give your note, that you have avoided getting in debt by putting it off.

WHY YOU WORRY

When you want two things at the same time and can't have both, the most satisfactory way out, if it is possible, is to choose one and decide definitely to give up the other. Such a decision may be easy if your opposing desires are not equally strong—if after careful study you find that you really want one thing more than you want

the other. Once the decision is made, you can forget that problem and go on to another.

But, unfortunately, it is not always possible to make such a decision. Sometimes two desires that conflict with each other are equally strong and you can't make up your mind to let one thing go in order to have the other or to do one thing and not the other. Even when you can end the worry temporarily by giving up one of the things you want, the desire is so strong that it keeps coming back.

You may have found that out when you got into battle. You didn't like the risks of combat and you would have been mighty glad to get out of it somehow. But at the same time you wanted to go ahead and do your part. You felt that you had to fight. So you gave up your strong urge to duck and you went ahead with your unit.

But that decision didn't end your worry. It didn't get rid of your desire to live and avoid injury because that is a deep need of life in practically every man. Every time you go into danger the strong need to look after your own safety keeps coming back. You have to fight it and put it down again and again.

After a while you may have a continual feeling of worry that you can't shake off. It is different from the worry of a man who has to decide which of two jobs he would rather have or which of two cars he should buy. It isn't possible to end this kind of worry by making a decision, because it is just as impossible to let your outfit down and turn yellow as it is for you to forget your need for life.

You may not even realize that you have two conflicting desires. It is so necessary to most men trained for combat to do what is right that they do not even let themselves think much about their need to keep out of danger. They often think they have put this need clear out of mind.

But such a man may then become a worrying sort of person. Since he doesn't know that the real cause for his worry is inside himself, he pins it on some less important

or imaginary cause outside himself. He may begin to worry about his family or money affairs. He will be afraid he will not get a job after the war. He is ready to be extremely disturbed over any difficulty or problem that ordinarily he would solve with no worry at all.

Many men returning home find that the worrying state of mind has become set in them so that it keeps on even after the cause for it is far behind them—when they are out of combat permanently and thousands of miles away.

Although the two opposing desires—to be a good fighter and to be safe—form the chief cause for deep worry among men in the Service, there are many other strong desires that can cause chronic worry in military and also in civilian life.

Most people have a strong desire to avoid blame and criticism. If you are such a person you want people to think of you as practically perfect. It may be much more important to you than you realize. But at the same time you want very badly to marry a certain girl or do something else that your family and friends do not approve. It may be out of the question for you to give up either opposing desire. The result is worry.

You may want a position of power and yet you want freedom from responsibility. But power and responsibility usually go together. It is practically impossible to find a place where you have the power to make decisions but don't get the blame if the decisions are not wise. So you worry.

GETTING RID OF WORRIES

Getting rid of the continual feeling of worry that comes from such opposing desires is one of the hardest things you ever have to do. But it will help you if you can get some understanding of how conflicting desires can cause worry and some knowledge of what your own strongest desires are. Sometimes it is much easier for an

understanding friend to see what you need most than it is for you to become aware of your own needs.

The next step is to discover some way of finding partial satisfaction in a way that won't conflict with other desires. Maybe you can't boss your family in every detail and still keep their affection, but you can partly fill your need for power by breaking horses or controlling a powerful machine. Then your need to control your family may not be quite so strong.

Maybe you can't marry the girl you want to and still have your mother think you are perfect—if she doesn't approve of the girl. But if you have picked a girl who thinks you're wonderful and also likes to "mother" you, then your desire to have your mother think you are perfect may become a little less important.

If your worries trouble you so much that you aren't able to think clearly about them, and find relief for yourself in substitutes for what you need, then it will probably help you most to talk them over with someone who understands the causes and remedies for such troubles—a psychiatrist, clinical psychologist, psychoanalyst, social worker or some other trained adviser.

If you come back home and find that you can't bring yourself to talk much to anyone, not even your wife or your family, that may be a sign of war nerves or combat nerves, which are discussed in Chapters 13 and 14 of this book. You probably need very much to talk, but either you feel sure none of the people you know would understand what you were saying, or your thoughts are so personal or so full of hate or discouragement that you just can't speak them out to people you know, especially your wife or your family. They might blame you, or think you are weak or half crazy—so you feel—for having such thoughts and for saying them.

Here are some of the thoughts which many men have had on coming out of the service:

"I don't ever want to work."

"Not one damn soul in this country knows there is a war on."

"People say the damnedest things; some of them think you must be crazy just because you've been wounded."

"I don't want to talk to anybody; I'd rather not see anybody."

"I'll hate the Army (Navy, Marines) as long as I live."

"Now that I'm through in the Army nobody gives a damn about me."

"What do I amount to as a civilian? In the Service I amounted to something."

"I wish to God I was back with my outfit; I can't take this civilian chatter."

"I don't think I can handle a civilian job; I'd be poking some smart civilian boss in the nose the first day."

"I couldn't stand my old job—no excitement in it, just the same thing every day."

"The only thing I really want is all the liquor I can drink."

"I never wanted to go, anyway, and now I'm no good."

"I can't stand the way these women talk; they would drive anybody nuts."

"My wife hasn't any idea of how I feel. She wouldn't understand a thing I was talking about if I told her."

Thoughts like these very much need to be talked about. And the talking helps you most when you can talk to someone you know will neither gush over you with silly sentiment nor think you are to blame for having such thoughts. Someone who will take you as you are, listen to anything and everything you say, and at least understand how troubled or anxious you feel, even if he can't suggest to you right away the best things for you to do.

IT TAKES EFFORT

It is seldom possible to get what you want without a struggle. Some important things are free—the air you breathe and (sometimes) the water you drink. But in

order to get most things you have to work or fight and you have to overcome or get around obstacles.

Before you can buy a new car or an autogiro, or own your own home, you have to work and save to get money together. You have to study and plan and possibly get licenses or permits. You may have to wait years before it is possible to have some one of the things you want. During the wait you have to be content with thinking about it evenings, looking at pictures, reading and talking about it, planning ways in which you can enjoy it. Waiting and hoping and dreaming and working can give pleasure—provided you think that you have a real chance of getting what you want. But having to wait is one type of obstacle.

When you find a big hurdle in your way, or a powerful opponent blocks you, what do you do?

One thing you can do is to try over and over again to push the obstacle out of the way—to overcome your opponent. You may keep right on trying. You may wait and try again later, after you are rested or when your opponent is off guard. But you keep trying.

If because of an injury you can't bend your arm more than a few inches, you may keep working away, day after day, and perhaps succeed in bending it a little more, a little more.

If you are studying a subject and come to a problem you can't solve you can try again and again and perhaps after many trials you will work out the solution.

When you succeed in overcoming the obstacle after a long struggle, you get a great satisfaction. You have a feeling of achievement, of success, that seems mighty good. You made the grade. As a result you may gradually get so you get pleasure from struggle itself. Men who are often successful after trying hard get so they will tackle all hard jobs willingly. They take more interest in a job if it is hard. But if long hard work results in failure in the end, and this happens a number of times, a man is

likely to lose his interest in trying. He may get so he will give up very easily on any job.

The struggle may be painful if the obstacle is within yourself. Every man has his own personal handicaps, but no man enjoys them. Illness, especially a sickness that comes on at a bad time, can spoil a man's chances of reaching some objective that is extremely important to him. A serious wound may permanently keep you from doing some of the things you would like to do.

In any competition between men, only one can come out on top. Others get near the top or have some success, but many are defeated by some lack of whatever it takes. They fail on the examination. They do not succeed in getting the necessary approval. They are not bright enough, not quick enough, not tactful enough, not sufficiently experienced, or they lack the necessary personality qualities for success.

For those who are defeated, the disappointment may be bitter, hard to take. But most of those who do not reach the top can get deep satisfaction out of trying their best. And a man can often overcome his own deficiencies, or make up for them in some other way.

Trying hard and keeping at it doesn't always get you something you want. Unless the obstacle is something you can wear down by repeated attacks, or unless you try new methods of attaining it, you may find that your thirtieth attempt doesn't get you much farther than your first.

If you are not succeeding, then thinking it all over and trying a new scheme is what usually helps most. If the enemy holds you up, and you fail to get at him around the right flank, try the left flank or a night operation. If you can't reach a man by telephone, try sending him a wire. If you can't get approval for a plan, try changing it; or tear it up and make a new plan that will gain the same, or a similar objective. Think the whole thing over carefully each time before you try something new. That is often how great inventions are made.

WHAT MAKES YOU MAD

No one likes to be blocked. No one likes interference. When someone keeps on standing in your way you very likely get mad. When the enemy blocked you you fought harder than when he pulled back with little resistance.

When you get home you may feel like fighting any man who blocks your way, but you know physical attack on other civilians will get you in trouble. So you may try to keep your temper and do nothing. That makes you madder.

Aggression works sometimes. A threat, a blow, may put your opponent in his place. But before you try that method, you want to be sure that he is not more powerful in strength or authority than you are. Better not tell your superior officer exactly what you think of him, or your foreman either. If a person or thing is strong enough, powerful enough to block you in the first place, you may still not be strong enough to overcome the interference after you get mad.

That is why you may "take it out on the dog." One man gets in your way and makes you very angry at him, but you are not able to hit him in the jaw as you would like to. So instead you walk away and make yourself disagreeable to the next person you meet, to someone you really don't mean to treat in that manner.

Then you will probably feel cheap about it and mad at yourself. But if there is no way for you to let off steam, your feelings of anger and aggression will accumulate until you are under great pressure and you reach the point where you may do something rash—like getting very drunk and hunting for trouble.

Resentment of this kind is likely to get a man just back from a war theater into all sorts of trouble. It's not much wonder many men feel that way after what they have been through. The man who was in combat has been in one situation after another which blocked his normal desires

for safety and comfort. He had to put up with danger and dirt and hunger and lack of sleep. Often he was under fire and yet couldn't shoot back at the enemy. When you were in that situation no amount of wishing or trying could get you some of the things you wanted very much.

If you had the chance to take your anger out on the enemy, you were a better combat soldier for doing so. But often you couldn't. And when there hasn't been a sufficient outlet for your feelings in action, you are likely to come home with a chip on your shoulder all set for a fight with anybody over anything. That *won't* make you a better civilian.

Sometimes when a man can't get at the real object of his hate—the enemy, or, sometimes, a superior—he won't allow himself to take it out on other men. Then his anger may actually turn inward on himself.

You have probably seen a man mad enough to kick himself or pound his fist on the table until he breaks his knuckles open. Or break something of his own that he values. Whether the man is sober or drunk, these are mild forms of self-punishment. He holds back the desire to do some real damage to others, taking it out on himself. In the extreme a man may even commit suicide.

FINDING A NEW OBJECTIVE

We are always aiming at particular objectives. Some men succeed better in overcoming obstacles if they aim high, so high that they can't hope to get what they are aiming for soon. Ten thousand a year; head of the department; owner of his own place; branch manager; best salesman in the district; a leader in his field; first-string pitcher; a general's star; a master sergeant's stripes; a steady law practice; a good job with a big firm; on the staff of the biggest hospital. Other men with just as much ability work best by trying for one small success after an-

other, each time aiming at a goal which they expect to reach today or next week instead of next year or ten years from now.

When keeping at it and fighting for it do not get you what you want, what do you do then?

Some men will decide to settle for less. They will give up trying for one goal and work for something like it that is not so hard to get. It is lucky that men can often be happy when they do not get exactly what they wanted most of all. If the girl you want turns you down and marries somebody else, you may marry her younger sister or someone who looks a little like her, or even someone you may not like so much.

The man who wanted to be a surgeon but who failed in his examinations may decide to be a pharmacist or a physical training instructor.

Aiming at another target not so hard to hit is a good way out for the man who is disappointed. Often it leads to real happiness and satisfaction. It is much better to try for something within your reach and succeed and then later to try for something still harder, than it is to set your sights too high and nearly always miss.

But it is not always possible to satisfy a longing with something less than what you want. There may not be anything else that seems "almost as good." In that case all you can do is to hope for some real happiness through satisfying some other, quite different desire. Instead of aiming at the same kind of target at closer range, you aim at something in a different direction.

Suppose a close friend of yours has been killed. Naturally there is no one else who can take his place. You will always miss him. But keeping in touch with his family may help you not to feel so badly about him. A letter to his mother, perhaps, or sending something to his small son at Christmas may do you good.

Men who have longed for children of their own sometimes find happiness in work with other men's boys as

Boy Scout leaders, as choirmasters, or as athletic coaches.

There are limits to what you can do through compensating in this way for goals that can't be reached. It won't always work. Some desires keep coming back and they are not easily quieted by anything but direct satisfaction. Sexual desire, for example, is something for which there is no good substitute. You may get rid of the need temporarily. If you are working or fighting hard you may be so tired at the end of the day that you don't think much about your need for your wife. You may often be so dead tired that rest is about the most important thing there is. Athletics, music, a lively party, the hospitality of a friendly family may help you make up for the sexual relief you can't get, but such things will never completely satisfy you. For a great many men there is no good substitute for the real thing, although even they in time can learn to be without it if they have to.

DAYDREAMS AND TALK

When there is nothing else you can do to reach the things you long for, there is still a last resort. "I can dream, can't I."

While you were in the Service you could sometimes be at home again in sleeping dreams; you could see the family and friends from whom you were separated, you could have the things you want. Awake, you can always daydream, which is often a help when there is no other way.

Up to a certain point daydreams are good. They can be a help in planning. But they can be a danger, too, especially if you keep on daydreaming a lot instead of trying to do some of the things you think about doing. If, after you get home, you are willing just to sit and dream about the future, you are not moving any closer to your desires. The thing that is going to get you what

you want is to get busy at it, or at least to plan ahead if you can't get into action right away. If your dreams inspire you to greater effort they are good. But if you spend time in dreaming which you might spend in working for what you want, then the dreams may cause you a great deal of unhappiness in the end.

Talking about the things you want and can't have is a help to most men. You probably talked a lot about home when you were in the Service—either to close friends or to everybody in your squad or section. You talked about your home town or farm, your folks, and perhaps about your girl or your wife—and especially about what you thought of the situation back home and what it would be like to have a good long furlough. When you were hungry you talked about good food, the things you liked most, the things you were going to ask for the first chance you had again to decide what you would eat. You also talked a lot, probably, about what kind of job you wanted when you returned, or about whether there would be plenty of jobs to go around.

When mail didn't come (and when it did come), when you had to wait for something or really sweat something out (most of war is one or the other), when you were worried or sore or lonely or bored—whenever you wanted to talk—you probably needed to talk, and it usually did you good; it was a safety valve to let off steam.

In civilian life it is the same way. For most men talking helps. It is a reasonable and normal way of reducing the pressure of your desires.

But such talking should be combined, as it often was in the Service, with making plans for the future. You "think out loud" a lot as you talk. Just talking about your needs is a help when you can't have what you want. But later on, when you are able to choose between talking and actually doing things, talking can be a sign of danger—a sign that you have just about decided, whether you meant to or not, that you'd rather talk than act.

ABANDONING OBJECTIVES

Sometimes it is helpful to face squarely the fact that certain desires you have must go unsatisfied, at least for the time being. By deliberately deciding to put those things in the back of your mind temporarily you may find it easier to get busy going after other things more immediately necessary to you.

It is generally better to give up altogether your attempts to get something than it is to decide finally that you never really wanted the particular thing you can't get. You did want to get it, and saying later on that you didn't doesn't change the original fact. If you hold in or repress a strong wish, or hide it from yourself, it is likely to break out in some most unexpected way.

There is much psychological evidence to show that when you try to disregard and deny your desires in this way, you succeed only in losing control over part of your behavior. Apparently you can't lie to yourself without its having an effect in some way. Refusing to admit fear in battle is one important cause of combat nerves (see Chapter 14). It helps any soldier to face his battle fears, to admit them to himself and others, to talk about them. It is the same way with all fears and anxieties, though some may be so great that we cannot face them without expert help.

Continuous or often repeated failure brings serious results. Sometimes you see a man who never seems able to rouse himself to any real desire for anything. Such men are apathetic, cold, unresponsive. They refuse to try. Such men are men who have failed—failed time after time and given up the struggle as not worth the effort. That is what may happen to men who are always wanting something completely beyond their reach. Other men who often meet with failure may get the jitters or may always be ready to argue, make demands, and stand up for their rights or fight about the least thing. This makes them extremely hard to get along with.

AFTER SUCCESS

When you do succeed in reaching your particular goal, what then? Will you be content with one victory?

One victory is most likely to lead to others. Each one gives you confidence that you can do other things successfully in the future.

If you are like most men you will not stop with winning one fight. Success does not ordinarily bring you contentment and rest from struggle. Instead it is almost certain that you will feel like going after new things, you will aim for new goals, you will throw yourself into some new struggle.

For many men that is the happiest way life goes; always aiming for what you haven't got but can hope eventually to reach.

The successes do not have to be bigger ones each time. And they do not need to be successes in getting richer or more important or powerful. Success in understanding yourself, in becoming aware of just what you want and why you want it, can be of tremendous value. Adding to your knowledge and skill are other important things to work for. Still more important is success in your relations with others—success in fitting into life.

To achieve one goal at a time, but to go on toward new successes, brings real contentment and peace of mind. The feeling of getting a good day's and a good year's work done, and of belonging—to your family, your community, your country, and even to the world—is the greatest thing in life.

CHOOSING A JOB

EVEN BEFORE YOU GET HOME from the Service one of the main things you will have in your mind will be getting the right kind of a job. That's important for everybody. Having a good job, one that suits you pretty well and brings in enough money is an important requirement for a happy life. Choosing a job is a preliminary problem, one you have to think about soon after you get back, but one you have to solve in order to have the means for full enjoyment of family life, recreation, and all the rest of the things that help to make us reasonably happy instead of discontented.

People who get jobs they really like are lucky—they have work they can do well and enjoy doing—a good job that is more than just a way to make money to buy things. A job like that is also satisfying in itself. Unless you are very unusual, there is a job somewhere you would really enjoy.

You may have to look hard to find it. You may have to study for it. You may have to compete with a lot of others to get it. You may not find it soon, and you may even have to be content with the kind of job you can get. But when you do find the right job, the reward can be well worth the effort. Not often will the right job just come your way—a job you feel satisfied about because it

holds your interests as well as giving you pay enough to live on comfortably.

As a returning veteran you are in a special position in relation to jobs. You have probably been out of the world of civilian jobs for a long time. That has certain disadvantages. But at least you can start fresh. You haven't just been drifting along in a civilian job because you've always had that job. This applies, too, if you came into the Service before you ever had a regular job.

As a returning veteran you are not tied to any job at the moment. If you left a job to enter the Service you can go back to that job or another one "of like seniority, status and pay" with the same employer, as stated in the Selective Service Act.

But you don't have to go back. And if your old employer is not in business any more, or if you never had a regular civilian job, you may be forced to look around to find another kind of work. If you have been in the Service for a considerable time your war experience may have changed your feeling about your old job. You may have learned a specialty of some kind and now hope to get civilian work of a similar kind. The job you had may have been a boy's work. Choosing a job is not something you should do in a hurry unless you are sure about what you want to do or unless jobs are scarce. If you do choose wisely, and find a job that really fits you, you can have reason to be thankful that you took time to make a choice, or that you were forced to make a choice.

In looking around at various kinds of possible jobs, there are a number of facts a man ought to take into account. Some of these facts have to do with business conditions now and in the future. What are the chances for making a steady living in any particular kind of work? What are the chances of advancement? These are the external facts about the nature of various jobs and their prospects. For answers about any specific firm or industry you will have to turn to those who know the community

and the record of its various shops and business enterprises. In a large city, you should be able to find a vocational counselor with whom you can talk these things over. You may not be able to get more than a general indication about such things because the future developments in business and the professions are not yet clear.

There is another group of equally important facts about jobs which concern you yourself. These are the personal problems, the psychological problems, about your suitability for the job. Are you going to be satisfied at work on a certain kind of job, or will some other be better?

The answers lie within you yourself. The same job is not the best job for everybody. A good job to many other people may be a bad job for you. For best results, the job has to be matched to the man. So any job you think about taking must be considered in relation to your own abilities, your own feelings about that kind of work.

There are three things about any man that are especially important in matching him up with the kind of job that he would fit into well:

(1) Skill: What kinds of jobs do you already know how to handle?

(2) Aptitude: What other kinds of jobs will you master fastest and best if you take time to get some special training?

(3) Interest: Out of the jobs you are already fitted for, or which you can readily learn, which job are you most likely to find satisfying?

On all of these points, the answer lies within you. It depends on your abilities, your experiences, your personality.

But you may not know how to rate your own capacities or interests for jobs you so far know little about. On all of these points, job experts know ways which you can use to help find out more about yourself in relation to jobs.

SKILLS

There is no better qualification for a job than having done it before and done it well. That means you already have the skill for doing all the things required by that job. Your record of previous performance at that particular job is good proof that you can be a success at the same job again.

Such proof is convincing to any employer, and most of all convincing to you. So convincing, in fact, that many a soldier or sailor just wants to go back to the job he had before or one like it. A man who was a bricklayer before he went into the Service and who has kept his union card may feel all set to start laying bricks again as soon as he can get back home and on a job again. The auto repair man whose partner is keeping the old garage open during the war may plan to go right back to the same work. Both of these men have skills they are sure about—hard-learned skills. They're both going back to put those skills to work again.

If you went into the armed forces pretty young, you probably didn't have any fully developed skills for jobs in civilian life. You may have gone right in from school, or after a few months or a year or two of trying out several different jobs, none of which you figured was a permanent one. But you may have learned things in the Service which you can put right to work in civilian life. Many men have learned to be truck drivers, painters, cooks, electricians, supervisors of clerks, warehousemen, sailors, foremen on construction work, engineers, boatmen, and a great many other kinds of workers. Whether they ever use it or not, all these men while in the Service have developed a skill which is directly called for in similar occupations back home.

Any man can readily see these points for himself about choosing a job on the basis of a skill he already has—the choice of the same job he had when he went into the Service, or of the same kind of job he learned to do there.

But you may be one of the many men to whom these things don't apply. There are four main groups of Servicemen who will not be able to choose a job on the basis of already knowing all about a job.

(1) Men who never had a job before they went into the Service and who have not had a job in the Service like any occupation of civilian life.

(2) Men who do have a skill for a civilian job but who have decided that they have good reasons for not going back to that kind of job.

(3) Men who have learned a civilian trade but who have had some experience in the Service or who have incurred some disability which makes them unable or unwilling to do that kind of work.

(4) Men whose skill for a particular job is not needed any more because of changes in industrial methods, the use of substitute materials, and so on.

For these four groups of men, the obvious choice of a job they already know is ruled out. They will want to look the whole field over if several kinds of jobs are available. As they look into one job or another, is there any way they can be guided in part by what skills they do have? If the skills they already have can't be, or aren't going to be, directly used in their new jobs, can't what they already know—their previous skills—at least give them an edge, a head start towards success? Isn't there some way they can find out what other jobs they are especially fitted for because of what they already know?

The answer to all this is yes. Specially trained psychologists have studied every side of thousands of different kinds of jobs, and their detailed analysis of human skills can be of real help.

The skill you have acquired in one kind of work can help you fit into another different job very quickly if the requirements of the new job are enough like those of the old one. The previous learning of one skill can be transferred to a new and related skill so as to cut down the training time needed to reach proficiency in the new job.

Here is one way, for example, of grouping jobs which call for roughly similar activities:

(1) *Machine jobs*, such as locomotive engineer, factory machine operator, steam shovel operator, and machinist. Performance of any of these jobs requires the adjustment and care of a machine of some kind. It is estimated that nearly forty per cent of the jobs in industry fall into this category. But it isn't only in industry that some of the broad general skills of handling machines can be learned. Many a boiler's mate, or tank or airplane mechanic has learned to handle one of the complicated machines that are the instruments of war. This experience, like that of a factory mechanic, may help him fit in rapidly on a new machine job.

(2) *People jobs*, such as salesmen, waiter, supervisor, and bill collector. These are jobs where you must be able to meet and deal with other people in order to be successful. If you have learned to be an effective leader of men in the armed forces, officer or noncom, you might give this group of jobs some thought. Maybe you have developed skills in directing people which give you a way to make a good living in the future.

(3) *Strength jobs*, such as woodsman, farmer, miner, truck loader, and millwright. Every sailor and soldier knows something about this kind of work!

(4) *Dexterity jobs*, where nimble fingers and quick movements are required, as in fine assembly work, watch making, wrapping and precision measurement. Repairmen working on some of the more delicate instruments of war—radios, radar units, headphones, rangefinders, bomb-sights—have developed skills of this sort. So have the men who have used some of these instruments. You can't be clumsy with a gunsight or bombsight and hope to hit the target.

(5) *Intellectual jobs*, which require considerable mental skill and a fund of information acquired by school training. These jobs are mostly the ones called the professions, such as law, medicine, dentistry, teaching, engi-

neering or surveying. Some men of the Army and Navy who are graduates of specialists' schools or specialized training courses in colleges have been fitted for expert jobs which they had not even considered themselves capable of before the war. If you have had such training, you may be thinking for the first time about the possibility of a professional job.

These are the broad classes of occupations based on certain general similarities in the kind of work done. If you have been trained as a specialist in the armed forces, you would undoubtedly like to know much more precisely what jobs in civilian life call for very much the same knowledge and skill.

If you are a telephone repair man, say, then a look at this grouping will tell you that you are fitted for a dexterity job. Some civilian dexterity jobs will require you to do exactly the things that you have been doing. Others will be much less similar to your work as a soldier or sailor. In order to help the Army and Navy classify men going into the services from civilian jobs and to help place them when they come out, psychologists in the government service have analyzed the relationships among jobs very carefully.

Occupations are compared with each other on the basis of five kinds of facts about each one:

- (1) The operations to be performed in doing the work.
- (2) Tools, machines and other aids used.
- (3) Materials with which the work is carried out.
- (4) Traits or special abilities required of the worker.
- (5) Special hazards or working conditions.

When jobs are analyzed in this way—and many thousands of them have been—the amount of similarity in skill between one job and another begins to appear. Then it is possible to gather jobs into "families" of closely similar skills. For each family of civilian jobs there may be a specialized military job or group of them that calls for much the same kind of man with the same kind of skills.

When you yourself went into the Service, it was decided

what kind of job you could best do there. You were examined for this purpose, perhaps more than once, and your special skills were put down on your record. There may not have been any need, at the time you went in, for your special abilities, and there may have been a great need for infantrymen, artillerymen, and others for whom there are no corresponding workers in civilian life. But any time the need may have come up for your special skill—it would come up for hundreds of thousands of men—it was right there on your record and your Service would have found you and changed you to a new job. The knowledge of what job family each man had worked in as a civilian was a useful guide.

Now this process can work in reverse. Many men have acquired new skills in the Army and Navy. Each of these specialized skills has been analyzed in relation to the job families of civilian life. As a result, any man who has had a specialized military job can find out what kinds of civilian work he is now partly or fully trained to do.

Here are some examples:

(1) The *demolition specialist* in the Engineers. His work in the Army consists of demolishing obstacles built by the enemy, roads, bridges, bunkers, dugouts and buildings. It may not seem as though there would be much use for such skills back home after the war, when we will be busy at the work of building roads and bridges instead of blowing them up. But a careful look at just how he goes about his mission of destruction shows that he does these things: he determines the size, type and methods of placing charges of explosives; assists in drilling the necessary drill holes; attaches fuses or electric wires to the charges; and finally explodes them from a position of safety. By looking in the lists of civilian job families we find that a man who has learned all this is set, with very little additional training, to become a slate shooter in a bituminous coal mine. The slate shooter drills holes into the slate roof of haulage ways, and charges and sets off explosives there. Or he could be-

come a blaster in such industries as construction, logging, or wood distillation and charcoal. There his job would be to break up or loosen hard or packed materials, or to remove obstructions by blasting.

(2) The *heavy machine gunner* in the Infantry. The soldier with this job doesn't merely load, aim and fire a heavy machine gun; he also learns how to strip it and how to replace worn or damaged parts. Back home in the firearms industry there is an assembler who performs essentially the same job. There won't be many assemblers of machine guns needed after the war? Maybe not. But there are a lot of jobs that call for a skill just a little different from what the heavy machine gunner has acquired. With only brief training right on the job he might readily learn to assemble—or repair—such civilian articles as typewriters, washing machines, or even amusement park devices and pinball games.

(3) The *Fire-Control Man*, Chief and First Class, analyzes and repairs a wide variety of electrically controlled instruments used in the Navy. In addition he must be able to calibrate rangefinders. With additional training in the specific types of electrical instruments involved, he can become an electrical instrument repairman who repairs and calibrates thermostats, recording gages, and relays. As an office-machine repairman, he can learn to do inspection, repair and adjustment of adding, calculating, and bookkeeping machines. These office machines are the same kind of mathematical wizards, on a smaller scale perhaps, as the "calculators" in battleships. Here, too, brief training in the specific machines will probably be all that is necessary before the Fire-Control Man is fully competent on the job.

(4) The *Boatswain's Mate, Chief*, must know how to rig heavy weights, how to patch and seam canvas, and how to splice wire and rope. In civilian life, the canvas worker has to patch and seam canvas; the cable splicer has to splice ends of wire cables; the rigger in construction work sets up, braces, and rigs hoisting equipment for

heavy objects. So these are all jobs to which the Boatswain's mate, Chief, can readily transfer his Navy skill.

Information of this sort about all the specialized jobs in the Army and Navy has been prepared and published in government manuals. These manuals are in the hands of the personnel charged with the separation of men from the Services. If you learned a new skill in the Army or Navy, and think you might want to locate a civilian job in which you could make use of that skill, take advantage of these services.

APTITUDES

People do differ greatly in the abilities they have acquired to do one or more jobs. They also differ greatly in their capacities for acquiring new skills. The airplane pilot has to have training and practice before he can be good at his job. But when he began his course in learning to fly, he had to have enough of what it takes to learn the particular skills required for flying. A lot of men have too little of this, and they are washed out—or else they seem so unpromising as possible flyers that they never even get sent to flying school.

Some of the men who don't have much aptitude for being airplane pilots, however, do have a bent for jobs that are equally important. A man who couldn't learn to fly might have a high capacity for learning to plan, understand tactics, give commands and carry them out, and may therefore become an outstanding infantry officer. Another, especially good at learning new mathematical techniques, may become useful as a fire control man in the artillery.

Your capacity to acquire a given skill quickly, as distinguished from the skill itself, is your "aptitude" for that particular work. An aptitude is more than just the talent that you are born with. There are various inborn differences between you and other men which help determine what skills you or they can best acquire. But in addi-

tion, what you have already learned is a part of your aptitude for learning something else new. If you are already an electrician, it will be easier for you to learn radio than it would if you were a farmer.

Your interests help determine your aptitude for learning, too. The man who has always enjoyed building model planes and reading aviation magazines has a better chance in learning to fly than the man who is all wrapped up in chemistry or stamp collecting.

Aptitudes can change, they can be developed, and you can lose them to some degree. But at any given time a measurement of your aptitudes makes it possible to tell pretty accurately what you can and cannot easily learn in the near future.

Judgments about aptitude are being made all the time in both military and civilian life. Every time an untrained employee is hired, the employer has to judge whether he has the aptitude which justifies the trouble it will take to teach him the job. The employer's judgment on this matter is often wrong, and that is one reason why employers usually prefer to hire skilled, experienced workmen. Similarly, the man who looks around for a job, if he has several kinds of possibilities in front of him and chooses a particular one, is bound to consider, before he chooses, the relative chances of his being able to learn all the necessary skills for the different jobs. The possibility, again, that in the end he will not make good is an important reason why people look for jobs most like those they have had before; then they can be absolutely certain that they will not find the new work too difficult.

Even before you leave the Armed Services, when you are thinking of possible jobs you will want to consider your own aptitudes. This is especially so if you are thinking of some jobs you don't know much about now—a job you have never been tried out in. The job may seem like a good one, perhaps very interesting. But in considering the job seriously you will want to take inventory of your own aptitudes for learning that particular job.

Here is where psychological testing can be of real help. Aptitude tests are worth knowing about. There are two principal kinds. They differ according to the general way in which they approach the problem of predicting skill ahead of time.

The two main kinds of tests are described just below. You are more likely to have taken a test of the first kind. It is the second kind that can be most useful to you in the problem of choosing a line of work.

(1) The *miniature job test*. This kind of test gives you something to do that is like the job you are interested in but much simpler. It is made simple enough so that if you would make good on the job you can master the test in the short period that is allotted for it. For example, a miniature job for streetcar motorman puts the applicant in front of a signal board which has seven different signal lamps on it, and gives him two handles and two foot pedals. He is then asked to do certain things with the handles and pedals in response to certain patterns of signal lights as they flash on. This is very much like what a motorman actually has to do in operating a streetcar through traffic and traffic signals. People differ greatly in how fast they master this task, and these differences can be used in telling with fair accuracy which persons will learn rapidly to be good motormen and which will not.

This test was actually put to use in selecting applicants for the job of motormen in Milwaukee. It was successful enough to be of practical value in telling ahead of time which of the applicants had the best chance of being able, after the usual training, to operate a streetcar smoothly and with few accidents.

(2) *Analytic tests*. Another way of measuring a man's ability to fill a particular job requires first a systematic study of the job to find out just what the man needs to do to fill it. Does he have to lift heavy things? Does he have to be able to jump from a loading platform to the ground or to a truck? Does he have to have a great deal of

cleverness with his fingers or hands? Does he have to do simple arithmetic rapidly in his head? Does he have to understand complicated directions? Does he have to move hands and feet in perfect coordination?

When a long series of such questions are answered for a particular job, then it is possible to find out whether a man is fitted for that job without testing him on the job or even with a miniature job test. He can be given tests of these basic abilities.

The advantageous thing about having such tests of basic abilities is that the same abilities are required in greater or less degree in a large number of different jobs.

The U. S. Employment Service has been able to develop a group of such basic abilities tests which, with reasonably accurate results, tests a man at a single time for a large number of occupations.

The disadvantage of the miniature job test is that a different one has to be constructed for almost every specific job. That's all right if the purpose of the test is just to pick out the best candidates for one kind of job. But if a man wants to make use of aptitude tests to guide him in the choice of a job, to tell him what kinds of jobs he is best fitted for, such tests become impractical. He would have to take a separate one for every job he could think of and then would miss some. That would take too much time. Much of it would be wasted time, because some of the jobs would be demanding some of the same abilities. For picking jobs rather than men this second type of test is used.

INTERESTS

You may have the skills required for a particular job or the aptitudes necessary to learn that job rapidly, but the fact that you have does not guarantee that you will eventually be successful or happy in such a job. You may not like that kind of work no matter how well you can

do it. You may not get any satisfaction out of it at all. You may feel that your heart isn't in it.

Most men who work regularly spend between one-third and one-half their waking hours on the job. You cannot work so long day after day with a reasonable amount of contentment unless you are doing a job in which you can take real pride, something you feel is well worth doing. And you are missing something if you do not feel that way about your job. The man who lives through all his working day more or less waiting for the closing whistle is wasting a large share of his life. No matter how much pay there is in his envelope at the end of the week, it cannot pay him enough for the days he is spending in feeling bored or in doing work that is disagreeable or irritating, or work that he can't see any reason for. In the Army or Navy you did a great many disagreeable things, but it wasn't for the pay you got.

You may not, however, be lucky enough to find right away a job you like. Exactly the right kind of a job probably won't be available for all men returning to civilian life from the Service. Even in peacetime years this was so; a great many men had jobs they didn't particularly like.

You may have to take such a job—especially during the time when jobs may not be easy to find. If you are stuck with this kind of a job, then the thing to do is to try any scheme you can think of to develop an interest in your work. It can be done.

For one thing, learning more about your particular work, and how it fits in with other jobs in the industry or occupation, may give you a lead for greater interest in your own job. Looking for ways to do your own work better, ways to improve your technique of handling your tools, will often help increase your interest. Even a small bet with another worker on which of you will finish a job first or who will waste the least material will help if you can't think of anything else.

The degree of interest you will take in a new job, the

satisfaction you can get from it, you can judge only from your experience with similar jobs in the past. If you have done the same kind of work before and liked it, you can count on liking it in the future. That is, unless you have changed a great deal in your interests and skills in the meanwhile.

In considering any very new type of work, however, you may not have much to go on. You may feel right now, for example, that you would like trying to be a farmer, or perhaps a mechanic, and you have never done that kind of work. You are pretty sure to find most steady civilian jobs an improvement over combat conditions. But you can't be sure, unless you have worked at the same kind of job before, whether you will still be enthusiastic about it after a year or two. It may be that when you are out of the Service and looking for a job, the best chances will be in work you have never done before, but you can't be certain until you have been on such a job for a while whether you will really like it.

It may be that your own military experience and your reactions to it can help you in finding what your real job interests are. This is particularly likely to be true if your military work was very different from what you did in civilian life before you entered the Service. Perhaps your old civilian job was one on which you worked entirely with things or machines and when you got into the Army or Navy your work required you to deal almost entirely with people—as a noncom or officer.

Some men who have had a big change from civilian work to military or naval work find that they like their new work tremendously. The new work in the Service may have seemed like a big relief from the burdensome routine of ordinary life.

If anything like this happened to you—if your Army or Navy work was different from your civilian work and you liked it a lot better—that fact gives you a very useful tip. You ought to consider seriously not going back to your old work when you leave the Service but getting

into a new type of work more like your Army or Navy work. If you have had "people work" in the Service and you have liked it better than work with things or machines you used to do in civilian life, you ought to consider becoming a salesman or going into some other kind of work where you will be constantly dealing with people.

Of course the opposite may be true. Your military or naval experience may have seemed disagreeable to you, mainly because you didn't like your particular job. If it was a job in which you had to deal constantly with people, you may long to have a chance again when you are out of the Service to be more by yourself and put your hands to work once more.

It doesn't make any difference which way it is—whether you like your old work better than your new work or the opposite—it tells you something about yourself and about the kind of jobs you will and won't fit into when you are back in civilian life again.

It may even be that you like your work in the Service so well that nothing in civilian life is going to seem quite the same. You should then seriously consider staying in the Service. It is probable that the Services will offer good careers in the years after the war.

You may even get out of the Army or Navy and then decide to come back in again because nothing in civilian life seems quite as good. If you do like your work in the Service very much you should at least think about the possibility of a Service career.

TESTS OF INTERESTS

There are certain kinds of psychological tests and questionnaires that also can be of help to you in judging what occupations you would find really interesting.

One such questionnaire consists of a list of activities required on various jobs. Here are some of the things you might find on such a list:

Repairing electric wiring.

- Interviewing clients
- Making a speech
- Drilling soldiers
- Handling horses
- Writing reports

You are asked to check all the different activities you think you would like. A vocational counselor is able to give helpful advice by looking over the things you have checked off because he is familiar with a tremendous number of jobs and knows which ones might give you an opportunity for the kinds of activity you like best.

There is another more complicated way of measuring interest in jobs which works this way: You are given a long list of hundreds of things you might like or dislike. These include occupations such as actor, bookkeeper, draftsman, explorer, and so on; school subjects; and amusements such as tennis, poker, symphony concerts, or making a radio. They also include activities and personal peculiarities such as make people pessimists, gruff men, talkative men, or socialists; and you are asked which of a list of men you would most like to have been. You are also given a chance to tell which of several different statements you think describe you best.

This whole long list of things has already been given to persons who have been successful in a number of different occupations. It has been found that in general a group of men successful in one particular kind of work will have similar likes and dislikes. Others, who do some other kind of work, will also resemble each other in likes and dislikes, but for them the pattern of likes and dislikes will be different from the pattern for the people in the first kind of work.

So the answers you give about what you would like to do, what you would like to be, and what you would like to take part in can be compared with the answers of successful men. If your likes and dislikes resemble those of successful salesmen and are different from those of successful mechanics or physicians or artists, this gives you

a good idea about which kind of job would be most likely to give you real satisfaction.

Questionnaires of this kind have to be given and interpreted by people schooled in their use. This means that you cannot just get hold of such questionnaires and use them by yourself. But there are many counseling agencies, places you can go to get such help. Some are within the Army itself, some in the Veterans Administration or the United States Employment Service.

But such tests as these measure only your interest in general types of occupation. They can't tell you anything about whether or not a specific job will be what you want.

And they tell you only about your interest in the work itself, not about whether other sides of the particular job will be to your liking. These other things are extremely important. You need to be sure your pay will be adequate. For most men that is a very important consideration.

Yet pay is almost never the whole story. It is not even always the most important point. You can have fine pay on a job and at the same time be very unhappy in it.

There are many other things you will want to ask about a job besides how much it pays—always supposing that you are lucky enough to have much choice about which job to take. Here are some of the main questions.

You will want to know about getting back and forth from work. You will be interested in what kinds of places are available for you to live in. It is important to learn whether your work is always between set hours or whether you have to work special shifts and do a great deal of overtime. The cleanliness, lighting and ventilation of the place where you work may be important to you.

You may enjoy working with women, or you may hate it; that can be very important, especially if you are likely to have a woman as supervisor or employer. If you are sociable, you may want to know whether the particular company demands constant attention to the work, so that you will not be able to talk while you work. If you smoke, you may want to know whether smoking is permitted dur-

ing work hours. If the job is in a plant that provides music during work hours, that may be something you will enjoy or dislike very much.

If you like to think you can build up a social life around your job, you will want to know what recreational facilities the company or the union offers. You may want to know something about the age of the other employees. You may be interested in whether there are many girls who are young, pretty and marriageable. Or you may be more interested in whether the job offers you some chance for travel, for going to strange places or meeting a variety of people.

Some men get a real satisfaction out of being employed by a well-known firm of excellent reputation—one that you feel proud to be associated with. Others are more interested in joining a new and unknown concern and feeling that they have a part in building it up and putting it on the map.

Health benefits, medical attention, and retirement plans are important in giving you a feeling of security. For security, some men will choose a Government job even if they would otherwise have preferred private industry.

Any of these things may seem of fairly small importance at the time of taking a job. Then the kind of work and your qualifications for it, plus the amount of pay offered, may seem to be the main things.

But if you hope to stay in the same place for a period of years, these other sides of the job will come to seem more and more important. They are what make a job a good job.

SECOND CHOICES

It is not so often, even in the best of times, that you can be sure of getting exactly the job for which your abilities and interests best fit you. When you look for a job you yourself represent only one side of the bargain;

the employer represents another side. It is greatly to his advantage to have his workers so placed that they can work efficiently and with the least amount of discontentment or other emotional friction. But the employer's chief interest is naturally not in your getting the job most suitable for you. His main interest is in filling a particular job with the best men available for it.

You might think that this is saying the same thing in new words. It is not. If you should list your abilities for various jobs in order, with your best abilities at the top, you might find that the job that is third or fifth on your list is one that you could fill better than any other available applicant. Your preferred job, on the other hand, may be one for which there are hundreds of applicants better qualified than you.

This business of the number of applicants suggests that there is still another side to the matter of getting a job in addition to the worker's interest or that of the employer. There is an overall need of society, reflected by the whole community demand for one kind of worker or another.

It is this broader need of the community or organization that caused many misplacements in the Services. You may know that in the Army you might have been a humdinger of a mechanic, airplane pilot or navigator, or you might have been qualified as an engineer. But if what the Army needed most was men for the Quartermaster Corps, that was where you went even if you were still better fitted for the Air Forces or the Engineers. At that, you probably made a much better Quartermaster officer or enlisted man than many other men who might have been put into that branch. The Army had to do whatever was necessary to get its work done. It couldn't give primary consideration to either the individual soldier or the individual job.

In civilian life, there is no general staff to make decisions about how many doctors are needed, how many grocers, mechanics, salesmen, or engineers. The problem

is taken care of less directly, but still more or less effectively. There are jobs for only just so many men in each line of work. If there are too many physicians in one community, there will not be enough serious sickness to keep them all busy. In the course of time, most people will take their cases to certain physicians and the others will be left without enough practice to make a living. They are then either forced to move to some other place where physicians are scarce or to get a different sort of job. This different work may be something for which they are less well suited, but for which there is a smaller number of well-qualified persons available.

So in looking for a job you need to consider first your own skills and knowledge, your aptitudes, and your interests—what you already know and can do, what you can probably learn to do readily, and what you like. If you have skill for a particular kind of work but lack interest in it, it is always possible for you to develop interest. In fact, interest often naturally follows from going ahead and doing the work as well as you can—from experience, success in the occupation and increase in skill. If you lack skill but have aptitude and interest, then you have to get the skill. So go to school. Sit up nights and study. Practice. The skill will come.

When you have all the necessary aptitude, skill and interest for an occupation, then you need to find the particular job that can give you greatest satisfaction. For this you need to think about all the other things besides work that are important to you. You want to be with people you like, or at least with people you can get along with. You want pleasant working conditions, where decent living quarters are available, and where you will have access to those things that for you make up a good life, whether they happen to be the bright lights of the city, a vegetable garden, big league baseball games, trout fishing, or good schools for the kids.

Finally, you will have to strike some sort of balance between the things you need for your individual happi-

ness and the kinds of services that are in demand in your community at the particular time.

If you are lucky enough to get just the kind of job you want and are fitted for, hang on to it for dear life. It is worth more to you than almost anything else you could have.

If you get a job that isn't ideal, but has some things you like about it, then you are still lucky. You have something to build on, and your job is to a large extent what you make it. And even if you get an unsatisfactory job, all is not lost. It isn't likely that you will never be able to change. And besides, a job you don't like still gives you experience, and any sort of experience you get, even if it is unpleasant at the time, is pretty sure to be of value to you later on.

In general, the happiest person is the one who is most valuable. He is the man others depend on for reliable work, for advice drawn from a rich and varied experience. Even a bad job, one unsuited to you in every way, can increase and enrich your store of knowledge and familiarity with life—if you have the guts to take it that way.

4

LEARNING NEW SKILLS

SOMETIMES IT SEEMS that nothing is permanent in life except change. When you get out of the Service, even though you go back to the very same job you left, it is quite likely that you will find the job itself considerably changed.

New processes may have been developed. New tools may be in use. You may have to work with new raw materials. Plastics have replaced metals for some purpose. Wood may be used in place of metals or plastics. What used to be unwound from a bolt or a spool may now be squeezed out of a tube or sprayed on with a gun.

You may have lots to learn.

But if for some reason you do not return to your old occupation, you will surely have a great deal to master on a new job. The skills you acquired on the old job and as a part of your experience in the Service can help you. But they are going to be directly useful to you only so far as they are exactly like, or very nearly the same as, the skills you need for the new job.

It is no longer believed that learning a difficult subject, like Greek or mathematics, will discipline your mind and make you able to learn everything else more easily. Each new skill that is completely different from the ones you have been using must be learned afresh.

That sounds discouraging, but actually it isn't. Lots of

jobs are related, so that when you learn one you have done a little learning of some other jobs that you have never even heard about. If you have learned about taking down and assembling machine guns, you were learning many things that may be useful later in learning to fix automobiles or washing machines, even if you didn't know you were. If you learned to be a good typist as a company clerk, you were learning something useful on a newspaper reporter's job and many others. In that way you can learn on one job parts of other jobs that don't yet exist. And learning any subject will help you in learning something else if it helps you to form good study habits, so that you can keep your mind on a book in the midst of noise or confusion or so you can read rapidly.

Everybody is learning new things all the time, from childhood until the day he dies. You have to learn your way around when you go to a new city. You have to learn new prices, telephone numbers, names. You have to learn to use a new office appliance. You have to find out how to fill out an application form. All this is learning, even if it doesn't mean sitting in a classroom.

Grown people can learn more efficiently than children. They have learned how to learn. Ability to learn does not improve by mere practice, by repetition, in the way a muscle gets strong with exercise. You do not learn to learn in that way. But you do learn to learn by learning how, by getting to know the rules, and that can give adults an advantage.

WHAT LEARNING IS

Suppose you have a new job selling automobiles. Suppose you are the right sort of person for the job and you already know cars pretty well, but you have never sold them. You will have to learn something about salesmanship. It may take you a while to learn well enough to make a good living.

This is how you learn:

First you have a *need* to learn. You are in a new job and you want very much to make good on it. You need the money to live on, or maybe to save up to get married on. There is promotion ahead for the man who makes good. You may expect to be fired if you fail.

Then, you are in a *situation* that gives you the chance to satisfy your need. That is the second essential for learning. You have the job as salesman. You have the automobiles for sale. The company you work for has probably assigned a certain territory—a certain list of "prospects" for you to sell to.

The next essential is *action* on your part. You must try something. Maybe at first you don't know what to try. But you won't learn until you try something. So you have to draw on all your past experience with convincing people to do things and all your knowledge about automobiles and why people buy them in order to try to find out what to say to a prospect and how to treat him so that he will want to buy your cars. When you have thought up your list of arguments, your ideas about what to do, you try them one after the other until you come to something that works. You sell a car.

This is learning by experience. You use the same method of learning when you solve a mechanical puzzle or a jig-saw puzzle, or when you try to find out why a stalled car won't work. Learning takes time and persistence. It takes patience in trying over and over again. You can expect to do many things wrong while you are learning to be a good salesman—just as you can try many pieces in a jig-saw puzzle before you find the one that fits and completes the picture.

There are ways, however, of cutting down the number of mistakes you make. One way is to take advantage of the experience of other men. You can get instruction. You can watch what other men do in making a sale. You can notice why other men fail. This will enable you to discard some of the arguments in your sales talk before

you try them; it will suggest new ones to you that you hadn't thought of.

Another thing you can do to cut down mistakes is to try out some of your ideas in your mind before you put them into practice. You can think what the effect will be of what you plan to say or do. Put yourself in the place of your prospect and try to figure out how you would feel if a salesman approached you in this way. If you can learn to look at things as other men do, it will improve your sales ability at much less cost in soured customers.

Now suppose you have learned to be a skillful salesman. What difference has your learning made? You have the same *needs*, and you are in a similar *situation*, but your method of *action* has changed.

You no longer have to try this and that in order to find out what to say to a customer that will persuade him to buy. You have learned how to size up the customer and decide what approach would work with him. You have stopped doing the things that turn customers away. You have learned to put earlier in your sales talk the most telling arguments. So your percentage of successful sales is now much higher.

But if you are wise, you won't stop learning. You will be on the lookout for new ways to make men want to buy your cars. You will keep trying new things and learning whether they work or not. But you will gradually gain more skill in trying out these things mentally, instead of having to lose a customer before you find out that an idea is a bad one.

So learning is a shortcut between your needs and what it takes to fill them. It is a process that gradually eliminates one by one the false starts over wrong roads until you are able to drive directly to your goal.

The skill necessary in selling automobiles is very complicated. Many skills, especially those required in manual operations, are much simpler.

The simplest and easiest kind of learning is the tying up of a natural inborn way of acting in certain circum-

stances with a new, slightly different way of acting. Or it may be the setting up of a new signal to set off the old natural action.

One natural way of acting when you are frightened or startled by an emergency is to clench your hands and draw them in, and to brace or push down with your feet. So it is easy to learn to operate a brake that works when you push down on it with your foot, or a hand brake that you have to take hold of and pull toward you.

Another inborn way of acting is to stop, look, and listen—to be alert—when you hear a loud, sudden noise. That is why horns are useful on automobiles.

It is easy to build on this inborn behavior. If, in a factory, trouble with a machine is signaled first by a flashing red light followed by a loud clanging bell as the machine stops, the bell tells you at once that something is wrong. But pretty soon you will learn that the light is an earlier signal for the same trouble. You will not have to think about it. The flashing light gets your attention at once. You'll reach for the lever and stop the machine before the warning bell rings.

Learning in this fashion to stop a machine or to do something else to avoid a danger is another simple act of learning. If there is one button you must push, or one lever you must press, every time the red light flashes that action will soon become automatic for you. A red light will simply explode you into action, the way a firing pin in a rifle explodes the bullet on its course.

It is possible to build up a whole series of such automatic or nearly automatic acts, each one of which serves as a signal to set in action the next. That is just what an experienced fighting man has learned to do.

Much of the work of industry involves such chains of habit. Much of the learning for jobs consists in setting up these habits or skills.

A man learning to use a typewriter, linotype machine, or teletypewriter, for example, must learn to push down certain keys in order whenever he sees a corresponding

word or phrase in his copy. If he pushes the wrong series of keys, a look at what he has typed shows him that his movements were wrong; he has made an error. At first it is fairly hard for him to strike the right keys in the correct order. He works slowly. But when he does do everything right, he is rewarded by a feeling of success.

With each repetition of the correct movements, the thing goes more smoothly. Eventually his fingers seem to go almost of themselves to the right keys. He works rapidly and accurately and even without paying much attention to what he is doing. He may be able to look out the window while he works, or answer a question. His action is practically automatic.

In the same way, very complex acts like driving an automobile or piloting an airplane can be reduced to habit and become so nearly automatic that only when something unusual occurs, either in the action of the machine or in the conditions of the road or air, will much thought be necessary for the task.

You might think that this lack of conscious attention to what you are doing would lead to errors, but actually the contrary is true. It is the beginner, the man who has to stop and think whether you shift gears before or after you let in the clutch, who is likely to do the wrong thing. Once you have the habit of doing the right things, errors are greatly reduced or eliminated.

That means that everything you do of a mechanical, repetitive nature should be reduced as quickly as possible to a non-thinking, habit level. This is what is really most important in learning a skill.

It does not mean, however, that thought is unnecessary while you are learning. Thinking helps at the learning stage.

WHAT HINDERS LEARNING

Emotion can help you to learn when it puts drive behind your efforts. Many a man who is not learning a new

job very quickly begins to learn much faster when his pride is stung and he makes up his mind to "show people" that he can make good. Admiration or friendship for the person teaching you can make you learn faster.

But emotion may also hinder learning. That is when it distracts you—when it makes it hard for you to keep your mind on your work. Falling in love can work either way—it can help your learning because it makes you eager to increase your income enough so that you can get married. Or it can make it very hard for you to keep your mind on the affairs of an office or a shop.

Among the most upsetting of emotions—so far as learning is concerned—is the anxiety and worry and feeling of uncertainty with which some servicemen come from overseas. If you find it hard to settle down to work and study, it may be that you need to rid your mind of the distraction of anxiety. Get professional help, if you need it, from a physician who understands nervous troubles.

Another hindrance to learning is a competing interest. If you are learning a new job, it is better not to start a lot of outside activities—clubs, athletics, hobbies, and so on—until you've gained a fair mastery of your new work.

Pride may interfere with your learning if it makes you unwilling to ask questions and take instructions from those who know more than you do.

And sometimes men are kept from learning by a dislike of the work which they cannot understand. It is difficult to admit, even to yourself, things that you do not understand; and so for this reason people may sincerely think that they can't learn a particular subject or skill when the real truth is that they have a deep dislike for learning it. The dislike may be based on painful associations that you would rather not remember or think about. Thus, the man who has had to keep records in a combat area may come back with the feeling that he is unable to work at any job involving accounting or keeping books. He may know why, but he is quite likely instead to think something has happened to his mind so that he has lost

his skill. Such half-conscious dislikes are natural—they are themselves a result of learning. But they can usually be cured—unlearned.

Those who understand how learning takes place have been able to formulate certain rules that will help you in mastering any new skill in the shortest possible time and with the least possible effort.

BE EAGER TO LEARN

You must want to learn. That is the first rule.

Sometimes the situation itself provides a good reason for learning. You can learn to keep your hands off a hot stove in one easy lesson and without working up any interest in advance. But ordinarily the punishment for failure to learn something is not so severe as a bad burn. So you need to have interest.

Enthusiasm is even better. It will be easier to learn a new job if the work is something you are eager to do. If it seems dull and uninteresting, however, it may still be possible for you to "sell yourself" the job by finding out what importance the work has, what the opportunities are for advancement if you succeed in doing it well. Some men get satisfaction out of mastering a difficult skill just to show themselves or others that they have the ability to do it.

DO IT YOURSELF

A man may go dozens of times to a certain place in a friend's car without learning the way. But if he makes the same trip only once or twice, doing the driving himself, he learns. And he remembers. He could also learn the way if he were reading the road map and telling his friend what turns to make at each crossroads. He learns by taking part in the action himself.

You can't expect to swim or run a drill press just by watching an expert go through the necessary movements.

It does help to watch. But you also have to do it yourself.

If you are listening to a talk or reading a book, you may not see right away just what you can do to take an active part in the learning. But you can and should do something beyond just sitting and trying to absorb passively. While you are listening you might take notes of the most important points; you might sit down afterwards and try to repeat these points in your own words. Think of new examples that will illustrate or provide applications for what you have heard. You can use the same method to learn what you have read.

DON'T LEARN MISTAKES

Every repetition of a correct movement can help to make it a habit. Every repetition of a wrong movement, if you do not immediately find out that it is a mistake, may help to make you form a bad habit. So aim at doing a thing correctly from the very first, and in just the way you will finally be doing it on the job.

In learning to typewrite, for example, progress is much slower for the person who says to himself, "I'll learn where the keys are first. After I get so I can find them quickly, then I will learn which fingers to use." If he learns to type with the wrong fingers, he not only has to learn correct fingering later; he has also to unlearn the wrong fingering he has been practicing.

It speeds your progress to check up on yourself regularly. Don't wait until the end of the week or month to find out whether you have improved. It is best if you can know immediately every time you make an error and every time you do a thing exceptionally well. If your instructor does not give you this information, it may be possible to team up with someone else who is learning, and observe each other and correct faulty technique. Or, in some cases, you may be able to notice your own mistakes and unusually good performance.

Try to do the job the same way each time. Suppose it

is an assembling job that you are learning. If you arrange all the parts in a certain order and always have them in the same positions, then each time you reach for a particular part, you can reach in the same direction. Soon you won't have to look for it at all. If, however, you should have it directly in front of you today, off to the right tomorrow, sometimes up on a shelf and sometimes down on the floor, then you cannot make a habit of the movement of reaching for that particular part. Think how confusing it would be for the driver of an automobile to reach in a hurry for the handbrake if every day it were in a new place in the car.

For the same reason, it is best to have a place for each of your tools and keep each always in its place.

If the skill you are learning requires a chain, or sequence, of operations, you should try to go through the series always in the same order. Then, each time you make one movement, that movement will act as a cue to start you in doing the next.

Usually, unless the chain is too long or complex, it is best to practice it as a whole rather than in sections. If you learn the different parts of the operation separately, it will be difficult later to fit all the sections together into a smooth performance that won't show the "seams." There will be a tendency to stop where you have practiced stopping.

So the rule about practice is: Practice exactly what you want to learn to do and practice it in just the way you want to learn to do it. Don't make unnecessary motions. If you putter around between essential movements waving your hands or fooling with your tools, like it or not, these profitless motions will become habit, too. And, incidentally, these ineffectual motions often use up more energy, are more tiring, than the movements needed in the work.

On the other hand, don't fix your habits more rigidly than the job requires. If you are learning to typewrite and are going to have to use all kinds of typewriters,

practice, if you can, on several different makes. Don't do all your typing on an Underwood or you will fumble when you have to use an L. C. Smith or a Royal.

If you are learning to drive your own car, practice on that car may be all you will need, but if you are learning to be a chauffeur you will want to learn to drive many different cars.

If it's salesmanship you are acquiring, practice on all sorts of people. Don't think that the line of talk that sells a car to a rich old gentleman is the line that will make his young daughter ask her father to buy it.

In other words, learn to be flexible when the situations are likely to vary. But when the situation is always going to be the same, it is better to practice the same identical actions so that they will become automatic quickly.

PROFIT FROM DEMONSTRATIONS AND INSTRUCTIONS

Emphasis on practice does not mean that you should fail to watch others demonstrate how to do the job, or should neglect reading about how to do it. Far from it. In learning most jobs, anyone would be pretty foolish if he did not take advantage of the experience of others. Demonstration, instruction and action are all necessary.

Demonstrations and instructions help you to do things right from the first and help to prevent your starting in blindly and learning wrong movements. Many people hold a hammer too near its head. They have learned the wrong hold because it seemed easier to hit the nail that way when they were learning. They should have had instruction if they are going to drive nails all day.

MAKE USE OF WORDS

If you are trying to learn a complicated operation which you have seen demonstrated and think you understand, it may help you to put it into your own words, even before you try to perform it. Telling about it in

your own language will make it clearer to you or else will show you that it is not clear to you after all. This will also help you to remember it, to remember the different movements and the order in which you should do them.

Suppose you want to learn a route by studying a map. A rare man can carry a picture of the map in his mind, but most men must put the route into words. "Take the first turn right, and then at the park keep left; left again at the church; then follow the tracks until you cross a bridge, and it's three blocks beyond that." You can learn these words fairly easily, and it is easy to follow them as you travel the route.

After you have gone over the route many times, then you no longer need the words. At each turn you recognize some buildings or other objects, and remember how you should turn.

Words won't always work, but it helps to use words when you can.

TRY TO UNDERSTAND

It helps a great deal to think about what you are learning and to understand it. If you can figure out for yourself, or ask and find out, why you handle the material in a special way, why it is dipped in a certain bath, or put through a heating or drying process, this knowledge will help you to learn. It is partly that you can perform an operation better if you understand what goal you are aiming at. But it is also because understanding the purpose of what you are doing makes the work much more interesting.

Here is an example from industry. Two similar groups of workers were taught in different ways to assemble electric light fixtures. One group was told just why they should do things in a certain way—why certain procedures were more effective than others. The other group were not given this explanation. They learned by blind repetition. The first group learned the operation in an av-

verage of 30 trials, but it took the second group about 300 trials. Understanding in this case was learning—almost. All the first group needed besides was a little practice.

TAKE REST PERIODS

If it is possible to lay off for a few minutes occasionally while you are learning, that will help you to learn quickly and well. Rests are especially helpful where there is little or no progress being made or when things go wrong. Drop the work, then, if you can. Do something else for a few minutes, or just rest. Then come back to it.

Experiments have shown that rests during learning not only speed the learning but help you to remember what you learn.

Rest periods improve efficiency. In one factory the amount of work accomplished each day was increased 10% when rest periods were introduced. A little rest, not too much, helps efficiency greatly.

It is not necessary to relax when you rest. You can work hard at something else and still get great advantage from the interruption. So you may manage to change off between two different operations or kinds of work, turning to one when you get too tired with the other.

GET AN OVER-ALL VIEW

If you are going to study anything, whether it is an assignment in a textbook, a complex job skill, or better technique for selling insurance, it is always a good idea to survey the whole task at the beginning.

It helps if you know right from the start what you are aiming at. If you are learning to make something, take a look first at the finished article. Notice, if you are able, how it must have been put together. Find out what the purpose of it is, how it fits into a larger machine and how it functions.

Get an idea of what the entire operation of making it includes. Watch, if you can, a skilled person doing the job. Notice details of how he holds his tools, how he sits or stands, where he places his materials. But in watching these details, don't lose sight of the over-all picture of what he is trying all the time to accomplish.

If it's a book you are going to study, you skim it all through first. Find out its purpose. Look first at the table of contents, to see how the whole book is arranged. If the book is one of a series, notice what its place is there. Read the introduction to see what general comments the author has to make on his book. Then leaf through the whole book to see how it is illustrated and what devices, such as sub-headings and bold-face or italic type are used to make learning easier.

Now read one chapter. Again try to get the whole picture first. Don't be afraid to skim through hurriedly for this first reading. Then read it through again more slowly, thinking about each paragraph as you read. Aim always for understanding, not for the memorizing of words. Try to see how this particular section fits into the whole subject you are trying to master.

In reading this chapter on learning new skills, for example, you may want to work out in your mind what relation the things you are reading here in this chapter would have to your choice of a job, discussed in Chapter 3. You may want to think of how it would enable you to understand how a child learns, discussed in Chapter 7. Or you may have to learn a new job because some illness or injury has made your old job unsuitable for you. Then you will want to think of this chapter in connection with one of the last chapters in the book.

If it's a mechanical skill you are learning, you still want the over-all view. You want it, even if you are not to learn the entire operation, for the over-all view tells you why you do whatever it is you do. The parts of the job make sense only in relation to the whole.

DON'T BE DISCOURAGED BY TEMPORARY LACK OF PROGRESS

After you have been learning for a while and getting along all right, you may get to a point where you are apparently not improving at all. Learning seems to be greatly slowed or stopped altogether. If this should happen to you, don't let it discourage you. It is something that very often happens in learning.

There are usually a number of reasons for your lack of apparent improvement. You may have lost interest. Maybe you are very enthusiastic about something when it is new. After it is an old story, your eagerness fades. You need to boost it a little. Or it may be that you are trying to learn some other skill at the same time—like starting to learn French when you are still not very far along in Spanish. This other learning may be claiming more of your attention so that it conflicts with your progress in the first skill.

Or—and when this occurs it is a very good sign—it may be that you have discovered errors in your technique that you are correcting. You are improving your "form." The unlearning of wrong methods does not immediately show up in the output, but it is real progress nevertheless. It will result in a spurt of progress a little later.

The slowing may be more apparent than real; many training courses are so arranged that the work gets more difficult as you go along. Or your standards may have gone up. Where at first you were delighted if you could do the job at all, now you are demanding of yourself a much higher grade of workmanship.

Here, then, are the rules to help you learn new skills rapidly:

- (1) Be eager to learn.
- (2) Do it yourself.
- (3) Don't learn mistakes.
- (4) Profit from demonstrations and instructions.
- (5) Make use of words.
- (6) Try to understand.

- (7) Take rest periods.
- (8) Get an over-all view.
- (9) Don't be discouraged by temporary lack of progress.

GETTING MARRIED

WARS MAY COME AND GO, dictators may arise and be overthrown; but marriage, as an institution, goes on and on. Marriage is the most permanent, the most nearly universal thing known to man. There is no tribe, no nation anywhere that this global war has touched where marriage is not found.

Most unmarried Servicemen returning home will start looking, sooner or later, for the proper girl to share marriage with them. War makes marriage even more popular than it is in peacetime. That is at least partly because marriage is generally permanent. When you have seen destruction of life and property on a huge scale, when you have seen death at first hand, when the conditions are such that nothing in life seems to stay put very long and there is much change and movement and loss, then the lasting, the unchanging things of life seem more important, more valuable, than before.

WHY MEN MARRY

If you asked a married friend to list for you frankly the reasons why he took the big step, his line-up of reasons might look something like this.

Comforts. A man likes home cooking. He wants a fire

to sit beside with his feet up in the evening. He wants the buttons sewed on his shirts.

Sex. A man needs an outlet for the powerful sex drives within him. And it is much better for many reasons to have a legitimate outlet—one that won't get him talked about, one that is safe from disease and other entanglements, one that is respectable.

Pride. A man may marry a good-looking or charming woman in somewhat the same spirit that he picks out a good car or builds a nice house. He is proud to be seen with her. He gets a thrill out of introducing her to his friends.

Companionship. An unmarried man will have little chance to share the intimate thoughts of his life, his private troubles and problems, his personal successes. There are lots of jokes about how women gossip, but all the same a wife is sometimes the ideal person to tell things to. And with a good wife a man can enjoy life; they can have good times together. And when troubles come, sharing them with someone close makes the troubles bearable. Such companionship makes life richer.

Social Position. Marriage is important to a man's standing in the community and in the eyes of his employer. Married men are often considered more reliable, more steady as workers than single men. There is good reason for this: A man with a wife and perhaps children dependent upon him is not so likely to take chances as a single man is. He is not so likely to leave a good job and go off somewhere looking for change or adventure. And the fact that a man has assumed the responsibilities of marriage is some evidence that he is a responsible kind of person. In addition, the married man is in a position to entertain his friends and acquaintances in his home, and that is important to social standing.

Love. A man may feel that he wants to marry simply because he has fallen in love. He may feel that he wants to marry a woman partly because she is the one person who can best satisfy some of his other reasons for mar-

rying. Yet at the same time his special sense of love just for her may seem like a distinctive reason all its own—and perhaps the most important one of all.

These are all good reasons for marriage. They are the reasons you may already be aware of. But actually you seek marriage for a great many other reasons that you may know little about because they are deep-hidden reasons that are a part of your nature.

In marriage you find the fulfillment of cravings that you may never have clearly understood. You may know that as a single man you are somewhat restless and discontented. You go around looking for something without ever finding it. You can't seem to "settle down." Maybe you play around with one girl after another, hoping that each one will give you something you need for your contentment; but none of them do, and so you soon say goodbye. Maybe you try one job after another. Or one town after another.

Then at last you meet *the girl* and you quit running around. Home is where she is. Your heart is there with her.

What are these cravings? One of them is sex, not just in the narrow sense that you want physical relief; you may have got that outside of marriage. It is sex need in the much broader sense that includes a desire for everything that you have associated with good women ever since you were born. You need some affection, kindness, someone who has a genuine interest in you. You need the care that is like the care a good mother gives, all the warmth of a woman's love. And you need to express your own tender emotions. You need to love.

Men have opposite sides to their natures, equally human. Sometimes you want to tear things up, to rip them apart, to smash and crush and hate. But it is also important for a man to build, to create, to make things grow, to protect and to love. The two drives, although conflicting, are not separate; they are all mixed up together.

War offers many men plenty of chance to destroy, to blow things sky high. There is plenty of chance, too, to hate and to kill. There is also building in war—construction of bridges, barracks, machines. But war is mostly a business of destruction. In the Service you may have had plenty of chance to be a fighter, but mighty little to be a lover. No man's life is complete without a chance for both.

And so soldiers and sailors often go home to "gang plank" weddings and some don't even wait to get home but marry in foreign lands. It is mostly a strong and little understood need that impels them, and the reasons that their own minds figure out may not be the really important ones.

And the need is not one simple urge, but many of them tied up together. You may need marriage because when you are married you find satisfaction for your tender desires. But you may also need marriage because it is permanent—it means the end of running around, of uncertainty and change. You want to strike roots.

And you may want marriage because you have a need to father children whether you ever realized it or not. You want new life to come into being bearing your likeness. That is the only way you can survive beyond your allotted years on this earth. It is your hope for immortality among mortal beings.

WHY MEN DON'T MARRY

Not every soldier and sailor will return home and immediately find the right girl and get married. Some will not be able to marry or, if they do marry, will not be able to find happiness in it. For some a long period of adjustment may be necessary before they can be reasonably sure of being a good husband.

If you happen to be one of these, you won't be alone. There are understandable reasons why war experience

should make it harder for some men to find and keep a wife.

One hindrance to normal marriage may be your experience with women while you were away. It is not good for a man to be deprived of the ordinary day-by-day contacts with the women he knows. You have probably met some nice girls at dances and in people's homes and other places. But you may also have run into other girls, worse than any you knew at home—the so-called camp followers, pick-ups, and semi-prostitutes.

The result of meeting such cheap, immoral women may be that your opinion of the girls at home has gone up. You know for the first time how good a good woman is. But, for some men, the result has been a cheapening of all women.

If this happened to you it is going to be hard when you get home for you to find a woman you want for a wife. It helps to know what is the matter with you because once you pull this feeling out into the open of your mind you will see that it is not reasonable. The cheap behavior of easy-going women or professional prostitutes has nothing to do with the girl you want to love back home.

Or perhaps in an effort to keep clean in body and mind you may have avoided all women while you were away. That may have led you to other kinds of satisfaction for your sex drives. You may have resorted to masturbation or possibly to attachments with other men. This may mean that you go back home worried because you think you may have lost the ability to be happy in a normal marriage.

This fear is most likely groundless. If the masturbation was only a temporary makeshift satisfaction to help give you relief in military life, it should be soon forgotten when it is again possible for you to seek a real mate. If you got along all right with girls and liked them before you went away, you will probably find them attractive to you when you get back.

Another reason why some may have difficulty in finding a wife is that they don't understand how to make themselves attractive to girls. What little a man thought he knew about American girls before he left may have become thoroughly mixed up by what he has seen of women in other countries. And then too the girls have changed some while he was away.

American girls today are more independent than before. They have been doing "a man's job" during the war. They have been earning good wages. They have learned that they are capable of taking care of themselves, can think for themselves, can govern their own actions.

If you come home with any idea of using "cave-man" tactics on today's American women, you are pretty sure to find that they won't put up with it. In general, it is much better not to try to give orders to them. Don't try to tell them where they can't go, who they can't see, how they have to dress, or (and this may be extremely important) that they must not work.

But the spirit of self-reliance and independence which more girls have now can fool you if you don't understand that they are still women even when they are dressed in overalls or slacks. A woman likes manliness, virility and courage in a man. She wants him to be aggressive and to take the lead. But that doesn't mean that she wants him to get tough and push or order her around. You win a woman's heart now, as always, by tenderness.

If you want her to say yes, better woo her in the good old pre-war way. Moonlight and kisses are still big helps. Don't be afraid to tell her that you love her. Be thoughtful of her. If she is like most women, she still enjoys the old-fashioned courtesies—having her coat held for her, having her chair pulled out in a restaurant, having you stand up when she comes into the room. Don't be demanding. Don't expect her to be the one kept waiting when you have a date.

Another hindrance is due to your having been away

from civilian life. If you went into the service at 18 and have been away for four years, you will come back much older in some ways than other men of 22. You come back after a great deal of tough experience; after seeing bloodshed, death, pain. And maybe a lot of things have aroused hatred and bitterness in you. You come back feeling that you have been around.

But despite all this experience, you have missed some things. You may find that you aren't as well trained in the softer, more tender emotions as you are in the stern feelings that help in combat. You may make mistakes in the living room that you wouldn't in the field. You may find that men who have not been away know better how to act with the girls. You may be still 18 in these respects, and have something more to learn, but it shouldn't take you very long.

The worst hindrance to happy marriage is a cynical spirit that some men develop as a result of war experience. If you have lost respect for human life, if you say to yourself "Why should I slave to build a home and grow into a good job? Everything will be torn up later." Or "Why should I marry and have a son? He will go off and be killed in the next war." If you are thinking such things, you can't find the peace you need just by getting married. At least, not right now. But fortunately time helps you get over such feelings. And your marriage will be much happier if you wait.

PICKING OUT A WIFE

The chances are that you won't have too much choice in the selection of your wife. Some men say that it is the woman who does the picking. But the truth of the matter probably is that neither you nor your girl know exactly what you are doing or have full control over it.

When you get married you are driven by some powerful forces that you may not understand very well and that usually you have very little control over. If the

woman you decide to marry is good for you, the marriage is successful. If she isn't, then you marry her anyway and take what comes.

Study of a great many happy and unhappy marriages has shown what some of the conditions are under which marriages most often prosper and husband and wife find happiness. In a sense these conditions are secondary however. If you have a wife who fills all your needs—is a real wife to you—then all sorts of conditions can be wrong but still the marriage will be successful. If, on the other hand, your wife doesn't give you what you crave, you will be vaguely unhappy and discontented and you may not understand just why. You look around for a reasonable explanation of how you feel and put the blame on almost anything. She is too old, you say, or too young, or she is a Catholic, a Jew, or a Protestant; or she smokes too many cigarettes, or you don't like her mother. If you love her any of these things may be true and your marriage will be happy, but if you don't love her you will blame such things for your unhappiness.

It is the same way with favorable conditions—you may pick them out only if she turns out to be the right woman for you.

The following are some of the conditions which research shows are most often present in the background of happily married couples.

(1) *Happily married parents.* Happy marriages seem to run in families. In a happy family a boy is likely to have the right setting to make him grow up into the kind of person who could make a happy marriage.

(2) *Happiness in childhood.* If you are the sort of person who is generally cheerful—if you have been able to find or make happiness right along—then the chances are good that you will be happy in marriage, too. And if you want a girl to be happy with you, pick one who has been reasonably happy without you.

(3) *Lack of conflict with parents.* The girl who before marriage has always fought with her mother or father is

likely to be a woman who can't get along with her husband. Strong attachments to mother and father before marriage, on the other hand, are likely to be followed by strong attachment for husband and a satisfactory marriage. And a man who has always been happy with his parents is likely to find happiness with a wife.

(4) *Wise discipline in childhood.* This is, naturally, tied up with point (3). The woman who as a child received too harsh discipline so that she felt strong resentment has not had the best preparation for happiness in marriage. Too little discipline is not good either. The "spoiled child" often becomes a "spoiled wife."

(5) *Wise attitude toward sex.* The parents often play a big part in determining how a boy or girl is going to feel about matters of sex. If a girl, for example, grows up with unhealthy attitudes, if she is frightened by the thought of marriage or child-bearing, or if she feels that her own sex desires and those of her husband are shocking and degrading, it will be hard for her to make a good wife.

(6) *Emotional maturity.* Marriage probably means most to people who are mature emotionally and who love each other in a grown-up way. If your wife is demanding and dependent on you in a child-like way, then unhappiness is likely to result when the honeymoon is over unless you are the kind of man who really wants a baby or a doll more than he wants a mature wife. The woman who is always bursting into tears or having temper tantrums or threatening to "go home to mother" must have a husband who likes to baby her if they are to be happy together.

And the emotionally immature man who wants lots of sympathy and waiting on from his wife, who wants all take and no give in marriage, is not going to make his wife happy unless she is the kind of woman who enjoys mothering him.

Emotional maturity is not measured in years of age. Some young men and women, especially if they have had

wartime responsibilities, may be emotionally adult—or if they are not, they will grow up after marriage. But a great many others, adult in every other way, never seem to grow up beyond the stage of childhood in their emotions—in their ability to love as a self-reliant adult instead of as a dependent child.

If you marry a girl who has had the wrong kind of start in life, who couldn't love her mother, whose home life was full of fights and arguments, whose parents were divorced, who is emotionally immature—or if you had that kind of background yourself—you don't need to think that your marriage is necessarily going to be a failure. Understanding will help you to avoid unhappiness. If, for example, your wife resents orders from you because her father always bossed her around and she hated it, then you, knowing this, can avoid heavy-handed tactics and make a special attempt to make up to her with love and trust for the lack of affection from which she has suffered. If both you and your wife can understand how the experiences of childhood and youth affect you now, you will both be on the way to avoiding ill effects from that source.

QUESTIONS ABOUT MARRIAGE

Many questions are asked by men who are considering marriage. Here are a few of the most common ones with the best accepted answers given by psychologists:

Should opposites marry? There is an old saying that "opposites attract." But it is more often true in marriage that "likes attract." The song says, "I want a girl just like the girl that married dear old Dad." Whether this is the main reason or not, men and women do tend to choose marriage partners who resemble their relatives and themselves. Often, however, people marry their opposites and the marriage is happy.

Should you marry a girl with a different religion? A

difference in religion can create problems between husband and wife. How serious those problems are will depend upon how different the teachings of the two religions are—especially about marriage—how much the social life of husband and wife is just with members of their own churches, and how completely each devotes himself to religious activity and interests. But if the problems in your case are not overwhelming and you love the girl deeply, you needn't be afraid that you will never be able to work out a satisfactory adjustment. If you do, the difference in religion may still bother your respective parents. You might as well resign yourself to a certain amount of friction with your in-laws. But if you love her enough, it can be worth it.

Should you marry a girl who makes more money than you? The answer to this is that if you love her and she is the right girl, you ought to be able to solve any difficulties from this source. A man making \$2,000 can be happy with a girl making \$6,000, or a man making \$6,000 can have an ideal marriage with a girl making \$15,000. Of course this isn't the way things usually are, so the man may come to feel uncomfortable and inadequate; but if the two are really in love with each other and face such problems frankly as they arise, they can hope to work them out all right. On the other hand, if they don't love each other the difference in salaries is going to seem mighty important.

Should you marry if you are suffering from "war nerves?" Here again there is no one answer except "It depends." Don't marry expecting marriage to cure you. It probably won't. It will give you new responsibilities at a time when you may not be feeling fit to undertake them. In general, it is probably best to wait a little while to give yourself a chance to build up. But otherwise there is no reason you should not marry. You didn't inherit your nervous breakdown. You can't pass it on to your children.

COURTSHIP

Most people who are ready to get married are too much in love to do much serious sizing up. Most often their serious thoughts have to do with such questions as "Would we have enough to get along on?" rather than with the question "Is she really the right girl for a wife?" or "Will it last?"

So the best time to do some thinking about what kind of a woman will make you a good wife is probably before you do fall hard for the one girl. Most men do get married, so thinking about it beforehand is a logical thing to do. Most young men in the United States know a lot of girls, and go out with a good many before reaching the point of knowing they can't get along without one particular girl for the rest of their lives. You are probably no exception to this. It's while you are still "free" that you can still look at women and see which ones you think might really make a good wife for you. Then if you go around with that kind of girl you may in the end be more likely to fall in love with a girl who appeals to you for common-sense reasons as well as the reasons of love that you don't stop to explain to yourself.

When you first go out with a girl, both of you usually show your best sides. If you can be together under many different conditions—at home, with friends, at the movies and dances, alone, eating at home and out somewhere, and at different times of day—you soon get a better idea what life with her might be like. Having chances to be with a girl alone, when there isn't anything special to do but be together and talk, is especially necessary for finding out how you get along together, what her likes and dislikes are and what defects and shortcomings you may notice in her that might in the end make you decide not to get too serious about her. If you're always with a crowd, you can't have much real chance to get acquainted.

Some of the things that can give you an idea whether

a girl might make a good wife are these: How does she act when she's tired or disappointed, or when things are otherwise difficult. Is she a good sport at such times? If you yourself like to talk a lot, is she a good listener? If you're a better listener than talker, do you like to listen to her if she's a talker? Or if she doesn't talk much either, do you like to be with her while neither of you says very much? And how does she treat her other friends, women as well as men? How does she act toward her parents, her brothers and sisters? Is she pretty nice to old people, to clerks in stores, to waiters and bus drivers? Or isn't she? You can tell a good deal about her from such simple things. They give you an idea of what kind of a home and children you might have if you did fall completely in love with her and marry her. If you can be together by yourselves in different conditions, neither of you is likely to keep up putting on a show for the other and what you are both really like is pretty sure to come out.

Moonlight is more fun than sunlight in making love. But if you find you like a girl, it's a good idea to let some good plain daylight in before you reach a state where you may not be able to tell which one is shining. Of course, some people fall in love so fast and hard they are never able to remember clearly just what happened. And if that does happen to you it can turn out all right. It often does. But when you marry, it's for the whole voyage of life and you risk shipwreck if you choose the wrong girl.

6

RETURNING TO YOUR WIFE

FORTUNATE IS THE MAN coming home from war service to a wife who loves him and to a family of growing children. If he has been happily married for a number of years, his place in life is established, his future partly assured, many of his problems already solved.

A happy marriage takes time to develop; it is not completed with the slipping on of the wedding ring. And you can never expect to get out of it more than you put into it. The man who was married only a few weeks or a few months before he left to join the service or to go overseas must build his marriage after he gets back.

For such a man, it is almost as if he were returning to a sweetheart, not a bride—and to a sweetheart he has not had a chance to court for a long time. During the time he was away, no matter how loyal she has been to him, she has been building up an independent life apart from him. She has been forced to find for herself interests and occupations in which he had no part.

Now they both have the job of weaving their lives together again and of helping each other out on this job. It will take time and patience. But the rewards for success are great, and the period of reestablishing a life together can itself be great fun. If husband and wife are both willing to accept the fact that they are beginning

things again they may find the new honeymoon as thrilling as the first one.

The man who has been married to his wife for a number of years comes home more certain of what he will find. He knows his wife very well. He is more likely to feel that he knows and understands what she has been doing in his absence. He has been able to follow her with his mind's eye through each day's routine and through her solution of all the new problems she has faced in his absence. He is not so likely to wonder how she will receive him, how she will feel about it if he has been wounded or sick, whether she will be willing to go through bad times with him if such times are ahead.

WHAT MAKES A HAPPY MARRIAGE

The chief asset in a good marriage is the easy *understanding* that develops in the course of years between a husband and wife who are fond of each other. You know just how your wife is going to take what you say; you can feel sure what remark will make her smile and give her pleasure and what will make her mad. She knows you, too, and can tell when you are joking and when you are gripped.

It isn't always necessary with her to put feelings into words. It isn't necessary to have company manners all the time. The two of you can exchange looks across the room with complete understanding. You even develop your own private language and your private jokes.

Mutual respect is the next most important asset in a satisfying marriage. It is not only necessary for a man to trust and admire his wife, but she must know and be occasionally reassured of his continuing regard. When you get back be careful how you run down your wife's judgment, how you laugh at her in public.

Your wife has been on her own during your absence. The responsibility has been hers for all sorts of decisions,

small ones and important ones. Now that you are home it is a good idea not to make the mistake of trying to take all responsibility in family matters on your own shoulders. If she can manage the home quite well and likes to, let her go on doing it. Unless she makes serious mistakes, that is better than the mistake you would make in not trusting these things to her.

Affection—a deep and quiet regard—also is essential to married happiness. Experience indicates that passionate love continuing on through the years is not essential for a good marriage. Many of the most happily married couples do not feel passionately in love, but speak rather of being “fond” of one another. Marital happiness *can* be had even where there is little sexual interest on one or both sides. But a marriage in which husband and wife do not develop a genuine fondness for one another is not at all likely to be a very satisfying one.

Children can add to the security and richness of a marriage. A man is much less likely to feel jealous of his wife if he knows that she is devoting her time and thought to the care of several small children. And a wife’s need for companionship and love is partially filled during her husband’s absence if she has young children to care for.

Sacrifice is important in marriage. It is not possible for two grown-up people, brought up under different circumstances, each with his or her own peculiarities and likes and dislikes, to live together without having to give up a little here and there. They will not always want the same things or want them at the same times. This is another way of saying that a successful marriage depends on the emotional maturity of the couple.

Some of the conflicting desires in marriage will be funny and some will be irritating—especially if either you or your wife insists that the other “reform” and change preferences.

Suppose you are in the habit of rolling up your tube of toothpaste. Your wife may prefer to squash it flat or to

leave it in bumps and hollows. Are you going to squabble over that? Or are you going to give up being a roller and let her be a squasher? Or is each of you going to have his own tube so he can fix it up any way he wants to? You could change to tooth powder.

Or suppose you catch cold easily and like to sleep with your bedroom windows closed. Your wife likes plenty of cool air and wants them wide open. What will happen? Will the windows be up or down, or alternate on successive nights? Or will you sleep in separate rooms?

No single matter like this is ever important. In fact, such things seem very small. But married life often contains hundreds of little things that can grow into big trouble if you and your wife don't manage to find ways of settling them without too much argument—usually by giving way on both sides. The important thing is that both you and your wife should value your marriage highly enough so that small differences can never matter so much as your happiness together.

This will be true if both of you are getting deep satisfaction in the marriage. Every human being is filled with many desires of which he is only partly conscious. When they are satisfied you are well content. When they go unfilled, you are restless, discontented and unhappy.

Since many of your needs are filled only in a reasonably smooth and happy marital relation, this general feeling of well-being is the real test of marriage. If your wife is a good wife to you, nothing else about your marriage will seem particularly important to you. She can even burn the food at times and spend your money on clothes she doesn't need, and you will love her just the same. But if your marriage is not providing you with what you crave, nothing she does will be right. Not understanding clearly what is wrong, you tend to blame your troubles on surface things. That is when your income or your wife's—your personal habits or hers—begin to seem important.

JEALOUSY AND OTHER HAZARDS TO MARRIAGE

Sometimes, when marriage is not bringing the satisfactions you hope for, you may find that the trouble lies in your present state of mind. Emotional disturbances, for example, can block your ability to find peace of mind and well-being.

If you have been under strain in combat or in military life, you may return home temporarily unfit to find happiness in marriage. Your nerves may be shot. You may be irritable, even over small disturbances. A single cross word may be enough to make you blow up. If you are aware of your state, and if you tell your wife quite frankly that you know it, things are likely to go better with you both. She can be more patient if she knows that such nervousness is a common result of combat strains or of working hard in unpleasant places a long way from home, and not the result of anything she has done.

Without your realizing it, what you have done while you were away may threaten your marriage when you return. It is very common for a man to be influenced by the false belief that his wife's faithfulness necessarily depends on his own. It is natural, when such a man has been running around with women during his absence, that he should come home jealous and suspicious of his wife. He may not realize just why he feels that way, but it is because he doubts that his wife can remain faithful when he has been untrue.

Jealousy is difficult to understand either in yourself or in your wife. It is not a sign of love, as is so commonly supposed. More often it is a sign of insecurity. When you fly into a jealous rage at your wife, you are really betraying your own fear that you are not able to hold her affections—that you do not have enough to offer her.

It is hard to learn to face this feeling that you yourself are not measuring up. It is so very important to any man to keep his self-respect that his inclination is to hide

such a feeling from himself. Instead, a man will blame his own faults—even imaginary ones—on his wife.

A soldier, badly wounded and disfigured, lay in serious pain in a hospital. To his physical pain were added many kinds of fears and worries which grew up in his own mind. One day he had visitors. His mother and his wife had come bringing with them his baby son. The soldier kissed his mother fondly, but turned completely from his wife. He would not even look at the baby. He accused his wife of unfaithfulness.

Despite repeated reassurances from his mother that his wife had been true, he could not imagine that this was so because of his own lapses. He might have been more sensible if he had come home well and strong and confident. But he was badly wounded and would probably always be scarred. He could not like himself as he was and therefore tortured himself with the idea that no woman could love him.

If you are not a person with a jealous disposition and yet find, when you get home, that you have a tendency toward such jealous flare-ups, it may help you in controlling them to realize that the cause probably lies in your own war experience. It is very common for men who have been through the strains of military or naval life, especially those who have seen a great deal of combat, to come out with a but partly suppressed feeling of unworthiness. This is part of the whole picture of war nerves (on which there is much more in Chapters 13 and 14).

The true remedy, of course, for this feeling of uncertainty and low self-regard is to find for certain that your wife does love you. It is too bad that your own jealousy may keep her from reassuring you on that score. But it is only human for her to reply to false accusations of unfaithfulness with anger and hurt feelings instead of the soothing affection you need.

Your wife may have her own emotional difficulties that can put your marital relations in danger. If she loves you, she has been under great strain while you were away.

If she has a good imagination, she may have been going through with you all that you have endured. She may even have made it worse in her own mind than your actual experience. And in addition she probably has had to go through anxious periods when mail was delayed and she heard nothing for weeks about where you were or what you were facing.

When you went away it was necessary for her to face the fact that you might be badly hurt or killed. She first went through a period of grief over your absence that for some women is just as deep as grief over death. Then she had to learn to take care of herself and get along through all the months without you.

A woman may, without realizing it, resign herself to the loss of her husband so thoroughly that it is almost the same for her as though he had in fact been killed. Then when he does come home, it is like the coming to life of a ghost—it is somewhat of a shock and the wife finds at first that she loves him as a memory rather than as a husband. When he turns out to be a man very much alive and with all his human failings, and somewhat changed in the bargain, it takes time for her to get used to the idea.

SEX DIFFICULTIES

Although sex desire is a basic need of life that is present in every human being as well as in the lower animals, in man it has become linked with so many other needs and desires that the form it takes varies widely from person to person. No man or woman can find complete satisfaction in the physical expression of sex alone. Other things go with it—the more “civilized” aspects of spiritual love, beauty, tenderness. These “other things” in their details are, however, individual matters. They follow no universal rules.

You are behind the times if you expect your wife to be only a passive recipient of your attentions. It is now

quite widely known that women are people, too. And the frequency and urgency of her desires may be quite different from yours.

If, however, she is completely lacking in sex desire or nearly so—if she always or nearly always fails to respond to your love and need of her, you can be sure that something is wrong. She should see a physician who specializes in such matters and get advice. The trouble may be that she has some abnormal fear of the sex relation or of children. It is possible that you have offended or frightened her seriously in a way that perhaps neither of you realizes. Or it may be that you are not satisfying her need for romantic love and preparation for the sex act by kissing, fondling, and other forms of love making.

Such frigidity is a common cause of dissatisfaction in marriage. Often it can be corrected. Or if the other conditions that make for satisfaction in marriage are present in a high enough degree, both husband and wife may come to be very well contented with the marriage despite the difficulty. Yet, frigidity is a difficulty which interferes with general marital happiness as well as sexual satisfaction. So don't let this difficulty stand in your way if you can avoid it. Consult a physician who specializes in problems of this nature. Do it right away. Don't just wait around for something to happen.

BEING A FATHER

IF YOU ARE like most men you will enjoy being a father. It is true that being a father gives you many new responsibilities, and if you are just getting home from military or naval service the chances are that you would welcome a vacation from pressing responsibilities until you have time to catch up with the world.

But when your son (or daughter) does something cute or when you begin to see how he resembles you, you have a deep satisfaction that makes you forget the nights he kept you awake, the worry he gave you, the irritation and disturbance to your comfort.

On returning home to your family you have the important job of getting acquainted, or reacquainted, with your child or children. If you are returning to children already of school age or in their teens, you may be surprised at the changes that have taken place in them. If your first child has been born while you were away, then you have a lot to learn about babies. If your fatherhood is still only a dream of getting a home somewhere and settling down to start a family—then you can get used a little more gradually to the idea of raising a family, and won't be having a baby dumped in your lap the minute you get home.

If your child is very small—three or four years old or younger—then you might as well prepare yourself for the

fact that you will be a complete stranger to him. A lot of people seem to think that children and their parents have some sort of instinct which makes it possible for them to recognize each other as close relatives. This idea has been exploded by science. There is no paternal instinct; no filial one.

Your small child won't remember you. Children one year old aren't likely to recognize anyone who has been away for even a few months. If you have been gone for years, even an older child may not know you.

The man who doesn't know much about small children is likely to scare the baby by rushing in, picking him up, perhaps tossing him up in the air or smothering him with kisses and rough embraces.

The child may like it. But the chances are that he won't. Instead of showing any affection in return, he may give you your first shock by starting to scream and running for dear life to mother's protection. Well, if you stop to think of it, you wouldn't like it yourself if a perfect stranger came up to you and treated you with such sudden familiarity.

A small child is very much like a timid wild creature in his ways of becoming acquainted. If you want a wild bird to learn to be friendly with you and eat from your hand, the first rule is to stand still and avoid any sudden movements or noises. If you can keep perfectly quiet for a time, holding something attractive in your hand, the bird will first become curious and interested in you, and then will gradually approach you. If you still avoid any movement that seems threatening, he will become confident, lose his suspicion of you and perch on your hand to eat the food you are holding.

So friendly relations with the small child are best set up by just being quiet and letting him take the initiative. Then you will not strengthen his fear of strangers and sudden movements.

You should, of course, show your interest in him and speak to him in a soft voice, reassuringly, to indicate that

you are a friendly person. Then you may soon find him climbing all over you without fear or shyness.

Learning to get along with people is like learning anything else. If the baby is rewarded every time he approaches you displaying friendliness, he will quickly learn to run to you with affection. The reward doesn't have to be a gift—just your attention or your playing a game with him. A small child would value these more than he would a toy or a bright penny. But if you should push him aside or ignore him in those important first days of getting acquainted after you come home, it will take much longer for him to learn to love you.

RETURNING TO OLDER CHILDREN

Part of your problem when you go home to an older child will come from your side. You may have changed so you are no longer like his memory of you. Then, too, your children have been only dreams to you yourself for a long time. Away from home you remembered only the best about them.

But while children are fun, they are also trouble. To anybody who is not used to having children around and whose nerves are shot, they seem especially troublesome. Children are noisy. They usually wake up as early as a bugler and young ones may scream in the middle of the night. Children are somewhat stupid as compared with adults, and they are emotional and often obstinate. When you first come back to them your tendency may be to treat them as you would a man who acted in the same way. Sometimes it seems as if children were always getting into trouble, getting hurt, getting lost, getting sick, being in danger one way or another, getting your nerves on edge, and making you sick with worry over them.

But it is more likely to be the child who feels strange and unhappy. If his father is irritated by the way the child behaves, the child may be scared and grieved by the way the father acts in return. If you have been living

entirely with adults, especially just with men, who are used to speaking their minds pretty freely to each other, you may have to learn all over again how seriously your child may take every word you say. If you are mean to your child in punishment for some mischief, that meanness can be a very serious blow to him.

The return of the most patient and considerate father, however, may at first be too exciting and upsetting to a child. Consider, for example, a three-year-old who has been living with his mother, perhaps with his grandparents or other relatives also. He has forgotten what it is like to have a father around. Without such memories, he is likely to consider things pretty satisfactory as they are. Then his father arrives and everything changes.

Father is getting a lot more attention from mother than the child is. Mother is kissing someone else.

No matter how nice father is, he may very well seem to the small child like a rival. It is natural enough if the child is jealous.

At first having father home may counterbalance the loss of mother's attention. But after a few days the accumulated tension from continued frustration may reach a breaking point. Then you can look for trouble in either of two ways. The child may become unfriendly or he may become more babyish than he has been, backsliding in his development.

The hostility may be expressed quite directly against both father and mother, or it may show up indirectly in crying, temper tantrums, obstinacy and sulking. It may be directed partly against innocent objects such as the family dog or the younger child next door or a new toy the father has brought home. When the hostility is taken out on innocent objects it is hard for people to realize what is at the root of it. The child may seem to be acting unreasonably when actually he is making a very reasonable sort of complaint, in the only way he knows how, against what seems to him like the sudden loss of his mother's affection.

It may be even more puzzling when the child is not aggressive. He may become tense and nervous. He may have nightmares and fits of uncontrollable crying. He may go back to sucking his thumb or biting his nails again, and often his toilet habits will break down. A child who has slept dry for many months may begin to have frequent accidents. This return to earlier stages of development is a sign of unhappiness. When a younger brother or sister is born, an older child who suddenly gets less attention may backslide in this same way.

The remedy for either the hostility or the babyish behavior is not sharp punishment or laughing at the youngster's helpless rage and jealousy. It lies in removing the cause—in giving the child the affection and attention he wants and needs and thinks he is losing.

The child needs to be reassured that he still has a warm place in the family circle, that his mother still loves him as much as ever even if she does devote much of her attention to the returning man of the family. Most of all, the child needs to have time to develop a new friendliness towards his father, time in which to find his father can be fun and good to have around.

If you find your teen-age child changed, if the boy has become something of a sissy or the girl a little wild, don't be too worried. It is something that might happen just because there has been no father in the home. The boy as he grows up naturally tries to act as much as he can like his father. But if his father is not around and his mother is, he will not have as clear an idea of how a man should act, and without realizing it at all he may grow to resemble his mother. For the same reason he might turn into a rough-neck instead. That will be when he follows his own ideas—gained perhaps from funny papers, movies and Westerns—as to what robust male behavior is like.

When his father returns and gradually establishes himself with his son, the boy will have a chance to get a

better idea of what a man is really like. He will probably change himself to fit the new, more accurate model.

A young girl's wild behavior may actually come from her worry about you. Don't fool yourself that children can't worry. When you were in danger, your daughter was tense and anxious. At the same time she may have felt deserted by you. Having her father back is the best sort of medicine for that. It will help if you are not too stern for a while—until you have let her see that you still love her.

YOUR CHILD'S INDIVIDUALITY

The thing that often surprises a father about his first child is his individuality—the fact that each baby has his own distinct personality.

If you have looked at babies only briefly and at a distance you have probably thought they all look and behave much alike. This is true of any group of persons with whom you have only slight acquaintance.

As you become acquainted with anyone, you become more and more impressed with the ways in which he differs from other persons, and then the likenesses to others become less obvious.

Not only does your small son or daughter have a distinctive appearance, but he or she also has an individual temperament or personality. However young, your baby is still a person.

Since a child even in the first months of life has a personality of his own, he also has the capacity for making you fond of him, not just because he is your child, but because of his own attributes as a person.

Naturally, you will be awkward in your first attempts to handle a baby, but once you have gotten over the fear of hurting him you will find that there is nothing in the old fiction that only women can hold bottles, change diapers, administer baths, or care for his other needs.

As soon as the child is well acquainted with you so

that he feels sure you will do him no harm, he will enjoy a certain amount of rough play with you and will hand back roughness for roughness in a way that may surprise you.

HOW A CHILD GROWS

The development of a child's personality is greatly influenced by two general kinds of forces. One is his natural growth or maturing from within. His growth may be slowed or, to a lesser extent, hurried by the surroundings. But the general way he will grow mentally is determined for him before he is born and depends on the growth or maturing of his body. Growth takes time; and there is a regular order in which abilities follow one another in development.

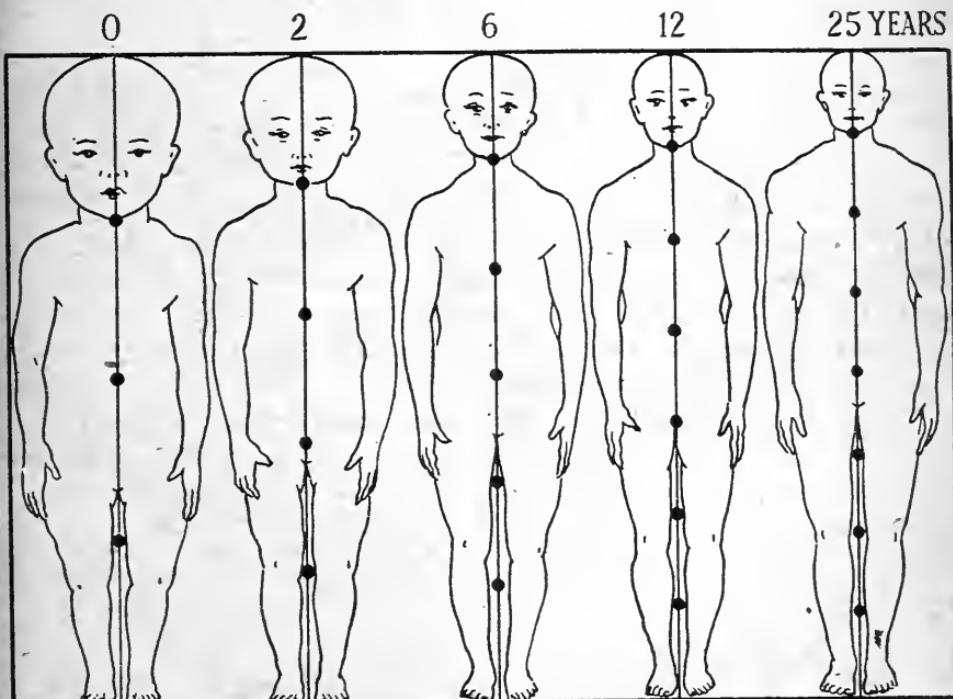


FIGURE 1. Changes in body proportions of a male.

The other influence is in the child's environment—the people and things around him. From birth on, an infant is learning how to behave in order best to fit into the world around him.

The physical growth of an infant is amazing to anyone who watches it for the first time. At the age of six months the average child has doubled his birth weight. At one year he has tripled it. His physical form changes too. During the first few months his legs lengthen out. So do his arms. In general his head, which is very large in proportion to the rest of the body at birth, grows much less rapidly than the rest of the body. Figure 1 shows those changes in body proportions from birth on to adulthood.

But changes in size and shape are only the outward signs of growth. Inside the child's body, muscles, bones, glands, and nerves are developing too. And these inner changes are reflected in gradual increases in what he is able to do.

When a baby is born he is already able to make alternating movements with his legs, and that is one essential part of walking. It looks like walking if you hold the baby up in the air. But he can't possibly walk because he can't hold himself up. His bones and muscles are not well enough developed; they are too weak.

The central nervous system is not fully developed at birth. It is not yet able to take care of the fine coordination and integration of movements required for balancing and staying upright.

It takes many months for these capacities to develop. Nothing can hurry them along very much. And until they have developed, the best teacher could not teach a child to walk.

But a baby does not remain helpless to move himself until he is ready to walk. There is a whole series of other things he can do in months between.

Typical steps in the development of walking ability are shown in Figure 2. Some children develop more rapidly than Figure 2 indicates and some more slowly. But

fast or slow, most children go through these steps in about the same order.

Sometimes an activity may appear to be very much like one a baby has mastered and yet may be very much more advanced from the point of view of the maturity required. If you get a baby a scooter with pedals, for example, he will first be able to ride it by pushing himself along with feet on the ground. The pedals are amusing only as wheels to be turned by hand. He can use his feet by this time to walk and climb stairs and do many other difficult things, but no amount of persuading will get him to pedal the scooter.

It may be years before some babies are able to master this apparently simple skill. Then, all at once, without any further instruction, they are doing it.

This is true of all sorts of skills. You may think your child is ready for reading because he can remember stories. You may think he is ready for baseball because he knows how to throw. But you had better be sure he is

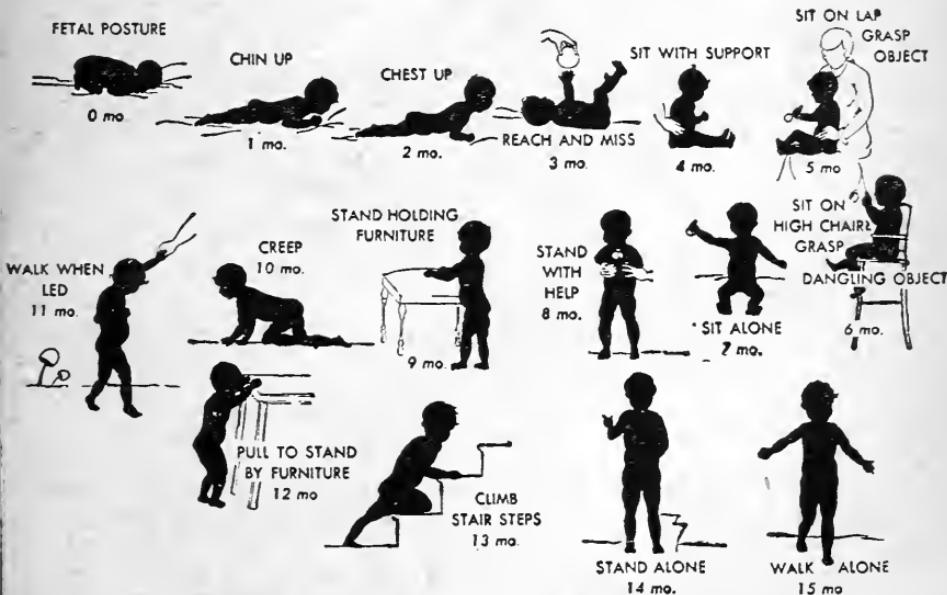


FIGURE 2. Development of walking ability.

(From Mary Shirley, *The First Two Years*.
Courtesy University of Minnesota Press.)

ready before you insist on his learning if he doesn't seem to want to. It doesn't do any good to try to push a child beyond his present capacities. It can only give him a sense of failure. Then he may not even try to do the things that he could succeed in doing.

On the other hand, you don't want to hold your child back from acting in as mature a way as he can. The best rule is: encourage him but don't force him. Give him confidence in himself. Reward him for accomplishments but don't punish him for failures.

YOUR PART IN YOUR CHILD'S TRAINING

The rate of the child's growth is extremely important during all of his childhood. But equally important is the way he is encouraged or discouraged, the way in which he is guided by you and the rest of the world in which he lives.

When he takes his first wobbly step, he can get a bad set-back if he has a serious fall. If you are watching him with pride and are lavish in your praise of this first success, encouraging him to try again and go a longer way this time, he will gain confidence and skill. If, instead, he is told "Don't do that, you'll fall," in a scolding voice, he may be stubborn and go ahead anyway, but he may be frightened and delay learning.

Discouragement of this sort carries over, too, to other kinds of learning. The baby who tries to reach things and is constantly told, "No, no. Don't touch," may not only delay in learning to reach for things and to handle them, but he may learn to be dependent and fail to learn to take care of himself.

If you want your son to be a successful go-getter as a business man, better start when he is small to encourage him to reach and climb to get what he wants for himself. Things of real value which he might break or things with which he might hurt himself can be put away out of his sight.

The parents and others around the baby are important in his learning how to behave toward others, in his social behavior. The help of other people is necessary before the child can ever do the things that seem most human. Take for example his learning to talk. A child learns his first words and his early sentences so gradually and naturally that it may seem to you as though his use of speech simply develops from within, like his use of his arms and legs.

But from his very first words on the child learns *everything he says* from his parents and other companions. If your child had suddenly been transferred to a Chinese household during his first year, he would never have learned a single one of the English words that seem to flow so easily and naturally from his mouth. But he would produce, just as naturally, many other sounds, Chinese words, that would seem completely outlandish to you.

And it is the parents who must be mainly responsible for training their children to acquire the skills and conform to the customs of our society. Some of this training goes on all the time without the parents' realizing it. Some of it takes a great deal of conscious effort.

Any parent can tell you how much patience goes into teaching a child to eat at regular meal times, cross streets with the traffic lights, observe modern customs about the use of bathrooms, wash behind his ears, say please and thank you, and otherwise become easy to live with.

The child's conscience gets started, then, through deliberate training by the parents. They teach the child to be ashamed of hitting people—especially smaller ones—ashamed of wetting himself, ashamed of certain words, ashamed of all sorts of specific things. They also teach him to try hard to do certain things, to feel good if he succeeds—to feel good, for example, about learning to share his toys with others or about helping his mother.

If a child is going to acquire what is called *character* or *conscience*, his parents must teach him these things. But in order for him to learn them and still be a happy

child, his parents must wait for each new stage of training until the child has matured enough to be capable of it.

Sucking provides a good example. Grownups, even children, don't eat by sucking at a bottle, and they don't suck their fingers to soothe themselves to sleep. But babies do, and they need to for the first few months of life. It is known now that babies have a strong need for sucking, that sucking at breast, at bottle, at fingers and thumb, plays an important part in the baby's well-being.

Let the baby be a baby. As he gets along toward the end of his first year or beyond, he will give up some of his sucking and will be ready to be gradually weaned away from the rest. Other pleasures will become more important to him. When he is two or three years old he can be proud that he doesn't use a bottle because that's baby stuff. In the meantime, don't be worried if he loves the bottle. Just console yourself by remembering that few adults drink milk from a bottle.

Some people believe young babies should not be rocked and fondled, should not be picked up or fed when they cry unless it happens to be the exact appointed hour on a rigid feeding schedule. Scientific research has shown that these ideas, too, are based on failure to realize that children of different ages really need different kinds of treatment.

Infants need to be rocked and fondled; rhythmic movement and the parent's coddling are important to them. And a young baby doesn't cry to annoy you; he cries because of some need which has not been attended to. Crying is the only way he has to tell you of his need if you don't pay attention to him when he starts squirming. Above all it is wrong to make a hungry baby cry from 9:30 to 10:30 because you have decided he should be fed at 10:30. By that time his violent crying will have left his insides in no state to digest the food you do give him.

If you take care of an infant's needs properly in the first few months and he keeps in good health, his interest

in rocking and cuddling will gradually diminish. As the infant grows older, he will also become able to put off eating for a while when he is hungry without violent crying. Then he will be ready to start fitting into the customs of the rest of the family.

Be patient, too, about toilet training. It is relatively easy if you wait until the child is able to learn a word which he can say when he needs to go to the toilet. Then he will be old enough to learn control. Perfecting the training is easier still, of course, when the child is able to go to the toilet and manage things by himself.

But some parents are impatient about toilet training, want to start it much too soon. They are asking the child to do something that is almost or quite impossible. Yet in this as in other matters, the child may fear that his parents won't love him unless he succeeds. In view of the importance to a child of his parents' love, his situation is a little like that of a man whose very life depends on achieving a seemingly impossible feat of heroism. He may manage it; if he does, small wonder that the experience may give him chronic nightmares.

So a child's training should be fitted to what he is not capable of understanding and of doing. It helps, too, when the parents understand the ways in which children naturally learn and make the training follow these learning principles.

YOU AND YOUR CHILD'S PERSONALITY

What his parents teach him deliberately is only a small part of what a child learns. He picks up a great deal from just watching his parents, trying to be like them, forming a general idea of how adults act. Later on, the way your grown-up son gets along with his wife and children can actually be traced back to the way you acted, perhaps even before he could remember.

As soon as your boy gets old enough he will probably want to become just like you. This is all to the good—so

long as you are a pretty decent fellow. A boy has to try to be like his father if he is to grow up to be a man. It is from his father that a boy normally gets his manliness—his courage, his ambition, his disposition to protect the weak against the strong, his character.

This process of learning to be more like you goes on naturally if you are able to spend a fair amount of time with your boy, and if you yourself don't behave in ways that interfere with the process. In general, there are two conditions which lead a boy to give up the inclination to be like his father: (1) When his father is too tough and (2) when his father is too weak or ineffectual.

Suppose you are not getting along well with your wife; you are at odds with her and openly mean to her. Can the boy be like you now? He may, but if he does he may grow up to be even meaner than you are acting. More likely he will not, because he doesn't want to lose his mother's love and so he sticks to her and tries to be like her and to avoid the meanness that she disapproves.

Again, suppose you particularly admire robust masculinity and want to be sure your son isn't a sissy in any way. Your natural inclination may be to crack down on any signs of softness in your boy and to urge him into rough or daring activities. This is wrong; it only scares the kid, and drives him to be more like his mother than like you. The only thing to do in such a case is to take it easy and to cultivate the boy's friendship. If you can't do this, ask yourself what are the weaknesses that you yourself are trying to cover up. You defeat your own purpose when you try to "get tough" with a young boy. Later on, when he has reached his teens, you can insist, if you like, on a sort of man-to-man discipline. By that time the boy has developed something that can be appealed to, and something with which he can combat dictatorship.

But if a father is weak and ineffectual, while the mother is strong and dominant, the boy is not likely to want to be like his father. And he can't get strength and masculinity from his mother. On the contrary he will re-

main afraid of her—remain, psychologically, a little boy, who does what his mother says when she is around and what he can get away with when she is not. The father must not, if he can help it, allow the mother to rule the roost, to wear the pants, to give him orders even though it appears that things go more peaceably this way. He must step in, make his presence felt, give the boy the idea that to be a man is quite respectable.

A little girl expects and has a right to love, protection and appreciation from her father. In the civilized world it is very hard for many girls to accept the idea of being feminine; the advantages of being a boy may seem so much greater. The father can be a great help if he shows that he appreciates her as a girl, that he is glad she is a girl, and that for that very reason she has a special place in his affections. If he is disappointed that she was not born a boy he must *never* let on. On the other hand, it is possible for a father to spoil a girl by treating her as a little pet, a little doll, as one who can get anything out of him with her winning ways. He should support the mother in requiring the little girl to learn good behavior. A certain amount of physical demonstrativeness won't hurt, but as the girl approaches adolescence common sense ought to tell the father that a little of this goes a long way.

Your daughter is going to be getting much of her behavior by acting like her mother. Give that a thought, too, in connection with the relations between you and your wife. You need to play an important part in the household as well as out of it, so that your boy can see some value in being a man. But you want your wife's part in the family life to be important enough so your daughter will feel that she can find satisfaction in life by growing up to be a woman.

It is essential, before any child can fit into the community as a normal individual, that he learn to conform regularly to the most basic social customs and at least to be able on occasion to conform to the less important ones.

From the point of view of society in general, this is one of the principal functions of the family group. If a child is not brought up to fit in fairly well with all the people around him, he will probably turn out to be a delinquent or some other kind of misfit.

It is not only in this training of a child, that the behavior of the parents has a profound effect on him. How the parents act toward their child will also have a lot to do with his personality—with the way he differs from other children.

Some parents, for example, don't really want children, feel annoyed at being tied down by them. When this is true, they can't keep their children from feeling it. It has been found that the children of such parents are likely to feel insecure and to be hostile towards other people. They do not get any genuine affection from their parents and they are driven to find other pleasures. Fights, quarrels, stubbornness, meanness, stealing and temper tantrums may follow.

Such aggressive acts are a sure way to get attention, and that can be a substitute—even if a poor one—for the affection that children really crave from their parents. Parents who do not truly love their children may not realize the fact. They would feel very guilty if they did; so they don't admit it even to themselves. But this doesn't change matters, and the children—and the neighbors—often see through to the truth.

Other parents are overprotective, displaying love for their children in an excessively protective and sheltering manner. Children of such parents are likely to be dependent and to lack self-reliance.—That is because the parents are constantly approving and actually rewarding dependence and childish behavior.

But often such parents, too, may not be aware of what they are doing. An unhappy parent's desperate need to have a helpless creature clinging to him, and not to let the child grow up and stand on his own feet, may not be

clearly conscious but will nevertheless go on having its effects.

The parent who doesn't really like children, or who likes them so much as children that he is unwilling to see them grow up, can still be a successful parent if he will face what he is doing frankly and if he will try consciously to control his selfish motives—giving them up rather than pretending to himself that he is not influenced by them.

Of all the things that influence the development of a child's personality, then, the most important is usually the way his parents act—his parents' personalities, the way they treat him.

Bringing the child into existence in the first place is only the start. Like it or not, you and your wife have the major responsibility for what happens after that. The outcome may determine in large part whether you will be able to relax in old age with the satisfaction of a good job well done, as you see your children finding their places in adult life.

Parenthood is one of the greatest responsibilities which a mature man or woman has the privilege of assuming. It can be one of the most gratifying.

THE VETERAN AS A CITIZEN

DURING YOUR TIME in the Service what went on back home and in Washington may have seemed very far away from you, especially if you were overseas. News was often slow and the full details of what was happening seldom reached you.

You may have tried to keep up with some of the national news, perhaps the GI Bill of Rights and other Service laws. Maybe you were interested in the 1944 election and voted in it—nearly 3,000,000 Servicemen did. That was your right as an American citizen. You have many other rights and many responsibilities.

As an American citizen in uniform you had the right, just as you would at home, to put in letters with complete freedom from censorship any opinions you had about any man who was running for office in the election.

In the Service you have been doing a very special job for your country. That is one of the responsibilities that goes with citizenship.

When you take off your uniform you don't give up any of the rights or any of the responsibilities of citizenship. You won't even get away from the need to fight—although you will do your battling in different ways.

As long as you live there will always be things that you need and want for yourself and for your family—for your neighborhood, or your town, state, or nation. You want

a good job, you want health, education, freedom of speech and religion and protection of your individual rights. To have and keep these and the other things you need, you know that you will have to work and sometimes "fight" for them. And usually you can't expect to carry on the battle by yourself. To make your own efforts effective you will usually need to get together with other men and women.

That is one of the big reasons why "social groups" are formed—small neighborhood groups, interested in getting sidewalks or streetlights or a new playground; larger groups, such as incorporated towns, and counties; and still larger groups, including the state and national governments. It is also the reason why you will hear much discussion about the formation of international groups after the war—groups of nations to accomplish big undertakings that single nations have never been able to do.

As you realize the close connection between your own needs and the Government of which you are a part, the happenings in Washington do not seem remote.

You were in the Service because things threatening to the United States which happened in Europe and the Pacific made Congress and the President decide that you and millions of others had to go into the Army and Navy and other services. The men who decided this matter of great importance to you were the men elected by the votes of the people—your own if you were old enough to vote and did, and those of your parents and other relatives and all the other voting citizens of the country.

The decisions of men elected by the citizens have had a lot to do with the way the country got behind the fighting, the amount and kind of fighting equipment manufactured, the extent to which things for civilian use were produced. The same men have a lot to say, too, about planning the peace.

The running of the country was especially important to you as a man in the Service. And it is important to you

after you are out of uniform, whether or not you take an active part in it.

You have been taking a part in the affairs of the country while you were in the Service—by fighting to defend it. Back in civilian life, where you are closer to all the things that are going on in your own home town or country neighborhood and in the whole nation, you can take a different but just as active part as a citizen, as a member of your own local community.

The citizens of the United States make one great group with which you can work to get things done. But when you get back to Main Street or Broadway or the old farm, you are likely to become an active member of other groups that work and sometimes fight to get things done.

You may be a member of a political party, a lodge member, a church member, a union man, a member of a farmers' association, a veterans' organization—or of any of hundreds of other groups that exist for a particular purpose or set of purposes.

You are also likely to belong to some other less special groups. You may join a bowling team, a baseball team, a glee club or a choir. You will belong to the group of your own family and probably to your own "crowd," and still other groups with common interests.

WHAT MEN GET FROM GROUPS

Men and women join or form groups for two main reasons—for practical purposes to get things done and to be together with other people in a way that satisfies their personal needs. You may have both purposes in joining a single group as when you belong to a political club where you work for your candidates but have a good time socially with your friends.

By getting together and sharing resources, it is possible to make improvements, to have comforts and luxuries that only a few men could afford to pay for individually. As a group we can build roads that most of us could

never afford for ourselves alone. In cities we can, by getting together, have pavements and sidewalks and street lights.

Some wealthy people would be able to hire teachers just to instruct their own children. But each state or school district—groups organized for this practical purpose—can build schools, equip libraries and laboratories and hire teachers so that every boy and girl can have a good education—something most of their parents could never afford to pay for individually.

Some jobs are too huge and affect too many people and cost too much for even city, county, or state governments to handle. They must be the business of the whole country. One such job, of course, is protection against gangster nations that try to conquer the world. A war must be an all-out effort of the whole United States.

But to reduce expense and pool resources is not the only reason why men work together in groups for practical purposes. The saying that two heads are better than one applies in many ways. Group judgments are often wiser, experiments have shown, than the individual judgments of the same persons acting alone.

Even in some kinds of creative work, people find that they can accomplish more by getting together and exchanging opinions and ideas, talking things over, each one contributing ideas which are built on and developed by others. The final result may be something better than any of those at the conference could have produced by himself.

The ability to work together intelligently for the good of all is a most important one—an ability to sacrifice individual interests, time, prestige, credit and personal expense and rewards in order to create, win or preserve something valuable for the whole group. The United States was founded by men who were willing to do such things. And every change for the better, every national improvement in our history, has been supported by men

who were willing to work that way with others to achieve the gain.

That is what you have been doing in the Service, working and fighting together with others, perhaps at a considerable personal sacrifice, to win the war.

You do not have to be a "joiner" to be a good American. Before you join any special group, any organized association with special aims, you will probably want to be sure in your own mind that you have found your own good reasons for becoming a member, that you are not being "pressured" into something. For every group working toward a certain aim there is usually another working against that aim, or for some similar but different aim. The sensible citizen looks at all sides of a matter before he makes up his mind, and he may decide to stay independent. For example, he may become active as a political party member, or he may prefer to vote independently in each election for "the best man" or the best party aims.

The important thing in being an American citizen is to think things over and come to your own conclusions, or decide to follow the judgment of an expert of your own selection. In the end, you will decide to do the same thing a large number of other people do—vote for the same man, join (or not join) the same group. But you will have greater satisfaction if you make up your own mind and no one else does it for you.

Some men, when they come back home from the Service, have the feeling that they are less important than they were in the Army or Navy—that nothing they do now means so much as what they were doing in uniform. In the Service you have more responsibility—a lot depends on your doing your particular job well. In combat the other men in your unit often depend on you for their lives. As a member of a squad, a patrol, or a gun, tank, or bomber crew, you use your special training and common sense to see that your particular part of the job is done right. And often you have to decide, on your own

and fast, what has to be done—what is best for you and the group you are in action with. When you do a good job you get credit from the others for it, and you may be awarded a medal from your superiors.

Back home, it may seem as if what you do or don't do makes little difference to anyone. You may feel at first as if you had lost a great deal and were now alone and of little importance to most of the people around you.

You get this feeling because you miss the group you were working and fighting with. And you miss the responsibility you had in the Service and the credit you often got right away for what you did. You need something to take the place of these things.

In the Service you didn't have to look for responsibility. Your particular job and the orders you got brought it to you. Or you decided on your own what action was best.

In civilian life, action and responsibility—and credit—may not come to you so readily. You have to find them, but they are there to find. Many things need action and many groups of people are working together for community purposes.

It may help you if you understand still more about why people form themselves into groups, why many people take an active part, and why some want to take part as leaders and others as followers.

PERSONAL REASONS FOR GROUPS

Besides the practical reasons for taking part in groups, there are important personal reasons.

For one thing, there is a very deep need in most men to be close to other human beings. You need human companionship. You need people you can talk to and listen to. You are unhappy when you are alone for long. This is particularly true when you are worried or scared or sad. There is an old saying that "misery likes company." At such times the handshake of a friend, the knowledge that he is standing beside you, even the sight

of him in the distance, is a comfort and a reassurance. But you also enjoy companionship when you are happy, and the companionship can be found in organized groups and in public life as well as in your family and circle of intimate friends.

From your early childhood it was natural for you to want to feel that you belonged to a group. First it was the family. Then a small group of kids you played with. Later as you grew up you probably had your "gang," your baseball or football team, the Boy Scouts, your neighborhood club. To boys and girls of high school age, it is particularly important to belong to the "right" one of these social groups, and it remains important to many people who are beyond that age. For them, there is usually a group they think of as "our crowd." In most towns there is usually one group that social climbers want to get into and others that they frown on. These groups probably have no organization and may have no name other than something like the "hill set," or "the people on the other side of the railroad tracks."

The matter of belonging or not belonging to any of these groups or any particular social circle may have grown to seem less important to you while you were in the Service because everybody belonged to one main group—the Army or Navy or the Marines. So when you have come back home from the Service, you are likely to get a greater satisfaction out of joining one or more groups, associations, with some more serious purpose than just getting together. If you belonged to such groups before, you may want to pick up your former activities with them.

In addition to the need for companionship, men join social groups to fill a need for approval. Few men are so sure of themselves that they never feel the need of an approving or encouraging word from someone else. It helps your own self-respect to know that other people like what you do. This need dates back to the days when you were small, and the big thing in your life was a word of

praise from your mother or father. It made you feel good then. It is not bad to take now. In some people this need for approval is so strong that they can't get along without it; nearly everything they do is done in a way that seeks approval.

Citations, medals, promotions, raises, election to office, the giving of banquets or holding parades—these are all ways of expressing social approval and practically all of us appreciate them.

Related, in a way, to this desire for approval or prestige is the desire for power over other people. Some people like to dominate others. They like to boss people around. Whether as a guardian or father or as a tyrannical dictator—as any kind of a boss—they like to control the lives and the work of other people who look to them for direction. Such people often have a strong need for power and may feel weak themselves if they can't give orders to at least one other person.

Before you can lead anyone you have to find someone to follow you. That takes a group. A hermit can't be a dictator.

But it is just as natural for some people to like to be led as it is for others to want to be leaders. The man who wants to be led, directed—who wants the safety of having someone to guide him, the protection of strong leadership—has to find it in a group. The man who works or lives alone must rely on himself alone.

Not all men have personalities that make them necessarily either leaders or sheep. A great many people are able to take orders or give them as circumstances require and don't feel particularly unhappy either about obeying directions from their superiors in the Service or in civilian life, or about requiring obedience and assuming responsibility for those under their direction.

Those who tend strongly, because of their personality makeup, to be leaders or followers may not be aware of their own desires—for power and dominance, or for protection and leadership. It is hard for any man to know

himself, and some of your strongest needs are likely to be those of which you are completely unaware.

You don't first feel the need or desire for influence or protection and then try to find a place where your desire will be satisfied. It usually doesn't work that way. You simply find yourself liking and drifting toward certain types of work. You enjoy the company of certain kinds of people. Other men, it seems to you, seek you out for advice, decisions, or direction. Or else, if you are more of a follower than a leader, other men may boss you around without any particular encouragement on your part but you don't particularly object, and in fact feel that it is all right or good to take orders from someone else.

If it ever occurs to you to question why you have become a boss or a man who is bossed, you are likely to think it just happened that way, or that it is just your luck that the people around you expect certain things of you.

Actually the reason may lie in what you learned in very early childhood, even before the days when you can remember. If you were born into a family where the father was complete boss and everybody else toed the mark; if you were very strictly brought up, then you may be strongly influenced—unconsciously—by that early kind of relationship and feel that it is ideal for a social group.

Now that you are grown you may think of yourself as the same strong kind of person your father was. You act toward other people as your father acted toward his children.

If instead of liking such a father you resented him and his bossing you around, you may now resent taking orders from other people. This would also tend to make you a leader rather than a follower.

But if it happens that the early strong tie in your family was with your mother rather than your father—if your father died when you were very young, or if he

was the sort of person you did not admire and want to be like—you are not so likely to learn leadership from your mother. Then, when you are a man, you may prefer not to lead others but to take orders yourself. You may be glad to let others go ahead with things while you yourself just follow along and take orders.

In addition to the effect that your family has on the kind of personality you develop later, you are also influenced by other people and happenings, particularly during your youth.

Also, when a man has a serious handicap—lameness, sickness, a speech defect, poverty—he may work so hard trying to overcome it that he actually develops a great talent or becomes a prominent leader. But there is another extreme way of being affected by such a handicap. The other way is to feel overwhelmed by it. To give up. Not to want to fight. The person who feels this way is more likely to become a follower than he is to be a leader. Both types of men find their natural places in a group.

Craving for either power or fanatical devotion to a leader may in some men reach very unhealthy extremes of mass action. It is because some men are greedy for power and others eager to have a "strong leader" that dictatorships can exist and can commit all sorts of excesses of cruelty, domination and violation of human rights.

That does not mean, however, that leadership is always necessarily tyrannical, unreasonable, or undemocratic. Leadership in a democracy is important and may be very effective, but it should always be with the consent of the governed. Those who follow a democratic leader should do so willingly and intelligently, not in blind devotion or because they are forced to.

In your own community you may wish to be a leader, or you may prefer to follow the leadership of someone else.

Your war experience may have strengthened your

tendency to be a leader or to be one who would rather be led. Or it may even have had the effect of changing you. If you liked to lead men in civilian life before you went into the Service, there was more chance of your becoming a noncommissioned or commissioned officer. Or if you didn't receive such promotion in the Service, you may still have been something of a leader among the other privates or seamen, an experience that would reinforce your own tendency for leadership.

If you were not a leader in civilian life, there was less chance in the Service of your receiving a promotion to a position of responsible leadership. But you may have received such a promotion, anyway, because of other abilities or special knowledge of some kind. If you did, you may have had trouble in maintaining discipline, in giving orders to others and making decisions affecting them. Or you learned that it was possible for you to lead as well as you could follow.

If you have been an officer with considerable responsibility in the Service, you may find that you miss greatly in civilian life the prestige and authority you had while in uniform. No one can expect to maintain a position which was due solely to a great (but temporary) war. But you may feel as if you amount to much less out of uniform than you did in it, and therefore feel discontented with your whole situation. If you miss authority that much, then you can try to get an equally responsible place in your civilian work, or in one of the groups you belong to—veteran's association, church, lodge, etc. Or you may decide that you'd rather return to military or naval service if that is possible.

If your tendency to follow is stronger than your tendency to lead, you will probably leave a position of authority in the Service with considerable inward relief. You will be ready to get back into civilian life and take up work that does not involve so much giving of orders.

Besides the needs for companionship, approval, and either leadership or following, still another reason why

men like to belong to social groups is in order to be a part of something more important, more useful and more permanent than any one person can be by himself. Alone, you may feel powerless to do all the things you would like to accomplish. But as a member of a citizens' association, as a voter in your state and in the United States, as a member of your church, as a soldier in the Army, you may feel sure you cannot fail.

The victories of your group are your victories. The strength of the group is your strength. As an individual you will one day die and perhaps be forgotten. But as a member of such a group you will go on living, and your influence expressed through the group will be felt for years to come.

As a member of a group or as an individual you can think for yourself. You can make up your mind independently, come to your own decisions. As a fighting man you often had to decide for yourself. At home again, you are a better citizen when you do the same thing there. It is not a sign of weakness, of being a sheep-like follower, to decide to do what the group does. Doing the same things together, acting together is what binds you to others. But any group you belong to needs you as a man capable of having your own ideas and coming to your own conclusions just as much as it needs you in taking united action.

YOUR CONTRIBUTION AS A CITIZEN

Your influence on the groups you belong to as a civilian, your influence as a citizen, is bound to be different and is likely to be better as a result of your war experience.

In combat you learned a new way of looking at things. You were stripped of the things that once made you feel secure and that still give the people at home a sense of security. Your family and friends, money and other possessions and your prestige or position—these can give

you little security in the midst of battle. When fighting is toughest you are on your own. Your security at such a time depends on you and the few men fighting near you. Your own eyes and ears, your intelligence, your knowledge, your mastery of your own weapon are the main things you depend on.

You have to take all the risks your battle job demands though you think continually of your own safety. Men you know well, men you like—perhaps some of them better fighters than you—are killed or wounded before your eyes. You take the same chances they did as you go ahead with your own fighting job. Nothing is certain. In such insecurity, you live in the present, from minute to minute and hour to hour. And so you live every moment more intensely, more alertly.

In spite of fear or strain or tiredness, this makes you feel sharply that what is happening to you yourself has more realness about it than anything you've experienced before. And it may occur to you, then or later, that you get more out of life—and put more into it—if you are willing to face insecurity, to take chances when there is need for it.

But you come back home to civilians who have not had such experience. For many of them, life is centered around the attempt never to lose security, particularly economic security. In the midst of uncertainty they try to fortify themselves against every uncertainty of life chiefly with things that are material. They have not learned that such security as life holds lies far more within man himself than it does in outside things. Nor that the most satisfying life, and perhaps the one with the greatest ultimate security in it, is one in which you are willing at times to face great uncertainty and to depend on the resources of your own self to see you through.

But you can tell them. Some will probably not understand but some will. If you help only a few to know more about some of the real things you've learned and what you feel about them, those things will not be lost.

Your experience, it is likely, has made you better fitted to speak and vote in matters that have to do with the dealings of the United States toward other nations. When the people of our country try to think and act intelligently about international problems, about war and peace, the veteran of this war has the great advantage of knowing what war is really like.

Battle experience, fighting in a military team, seeing what men can do and go through with death close to them every second, finding what you yourself can do and stand—these tests, these tremendous strains seem almost certain to make you think more soberly as a citizen in the years to come. On the other hand, they do not give you the knowledge or the right to say in detail how everything at home should be done.

You will have ideas, about our armed forces of the future, about whether our country should have universal military training. You will have some thoughts about orders and discipline and snafu and red tape, about "hurry and wait," all of which are found in civilian life as well as in the Service. If you go home before the war is over, you will probably have some very definite ideas about how the country can do still more to back up its fighting forces. You will also find that many good ideas about all these things have developed at home while you were in the Service.

It may take you a while to figure out what your war experiences mean, why you had to go through such rugged times. When you first get back you may be so glad to be your own boss again, to go out without a pass and turn in when you get ready to, to be on your own and not under orders—that you don't want to think about anything serious for a while.

But serious times, serious jobs, are ahead after the war, and pretty soon, the chances are, you will want to help tackle these jobs and work with others to make things better by contributing your own ideas.

You will probably come out of the Service much bet-

ter informed about the way people in other parts of the world feel about us here in the United States and about what our government does. If you were overseas, you became acquainted—possibly for the first time—with people of other nations.

It has been said that modern war is a matter of everybody living in somebody else's home. You yourself may have lived in a Dutch home, a French home, an Irish cottage, or a home in Africa or in some Pacific Island. At least you saw how other people live, what they have and what they have to do without. You saw that they were not all just alike. You may have learned something about how they feel toward you or toward our Allies.

The fighting man who has been in a foreign country has had a much better opportunity than the man back home to learn what the country and its people are really like. By telling others what he has learned he can enable them to base their opinions on more complete facts. You may think that telling what you have learned will not do much good, but several million men will be coming back with first-hand knowledge of the thoughts and habits of the peoples of foreign lands. They can add tremendously to the general knowledge of these matters.

After you have come back, you may want above all to share with your wife in building up a family and seeing to its welfare. You may want to try with larger groups to build up a better community, a better country, for there is enjoyment in working closely with others to reach such objectives. As a citizen with military experience you will find welcome.

But in whatever you do, whether you are working alone on it or working with a small close-knit team or in a large group, you will probably want to feel that what you are doing is helping in some way to make the world you live in the better world many men have dreamed of.

Success in the efforts of a citizen can bring you much happiness and satisfaction. Good citizenship is both unselfishness and a wise selfishness. What you do as a citizen you do because you want life to be better for your country, your town, your family, and yourself. And what you have seen and done in the war is likely to make you want to continue doing all one man can to make a better world.

SOCIAL CONFLICT

FREEDOM OF SPEECH and freedom of thought are rights that Americans value highly. For many years we have worked for them and more than once we have had to fight for them. And yet, in one sense, our own thinking and speaking are never entirely free.

No man is altogether free of some prejudices that he doesn't understand and can't control. Nobody is free of the influence of his own hopes and desires and fears. No one is entirely free of the influence of some childhood teaching which may not be true or useful today.

BELIEVING WHAT YOU WISH OR FEAR

One powerful influence over your thinking is your *wishing*. That is why you may bet on the candidate you want to win the election, regardless of his actual chances. That is why you may bet, too, on your own home team, even if it is really a pretty poor one. That is why it is easy to find believers for good news. And why we are ready to believe bad reports about someone we hate.

Some people, however, hesitate to believe any good news and are always ready to swallow any story of disaster even when it is improbable. We call them pessimists. They are the folks whose thinking is greatly influenced by their *fears*. At times practically every man

is influenced by some fear. A very strong fear may make you expect the thing you are afraid of.

If your biggest fear happens to be that you won't be able to get a good job, for example, then you will be much more likely to believe predictions and rumors that jobs will be scarce and business slow, even when the person making the prediction is not in any position to know what will happen.

Propagandists, political campaign speakers, salesmen and others who want to influence the thinking of large numbers of people learn that a good way to be successful is to word their arguments so as to take advantage of what their listeners want to believe or fear might happen.

It is easy to persuade a man that he would save money by turning in his old car for a new one if he really wants a new car badly. This argument won't influence a man who is quite satisfied with what he has.

LEARNING ABOUT OTHER PEOPLE

Some of your beliefs, reasonable and unreasonable, don't depend on what you want or fear right now so much as on what you wanted and feared when you were a child.

Unfriendly feelings toward certain groups of people, for example, usually have their origin in childhood. For this reason most people accept these feelings as natural and practically never examine them to see whether they are reasonable or how they grew up in the first place.

Actually, they have their beginnings partly in a childhood tendency to want to be in a particular group and to be afraid of persons outside the group. For the small child the group is his family. At home he feels safe—he belongs. When he wanders away from home or becomes separated from his mother or family, he feels "lost," he is frightened and lonely.

As he grows older he feels at home in a wider circle—

his block, his gang, his ward or his part of the country. An adult may possibly feel at home anywhere in the United States or even in a still larger area. But still the chances are that he will feel that he really "belongs" in one home town or state.

The widening of the home circle, geographically, is not always accompanied by a comparable extension of the circle to include other kinds of people. A young child learns from his parents, whether they deliberately teach him such things or not, that he should stick by his own family and his own people. What "we" do is right and what other people do is either wrong or strange and beyond understanding.

The people his parents are at home with, the people they like and admire, are the ones he will probably like and feel secure with. His parents' suspicions and prejudices give him a clue as to whom he should distrust. When a child is old enough, his parents may also deliberately teach him that he should like and associate with some kinds of people, should not "play with" others.

So Catholic children may grow up to feel that Catholics are the right sort of people and that Jews and Protestants are different and somehow wrong or strange. Jews may regard Protestants and Catholics as outsiders. And it is the same way with Baptists, Congregationalists, Episcopalians, Mormons, Christian Scientists and every other religion or sect that you can mention. People of one sort are likely to feel that the others are odd or wrong, or at least not quite as good.

In the United States we also have groups of people descended from immigrants from other nations—men and women who are often proud of their ancestry. Even though they are all patriotic Americans, they nevertheless also think of themselves as English, Irish, Polish, Italian, German, Dutch, Russian or some other nationality. To a member of any one of these groups all the others may be to some extent "foreigners."

Obviously it is difficult to keep such groups distinct in

mind unless there is some way to tell them apart. So the man who wants to be thought of as belonging to some national group lets people know it. He may continue to speak the old language and belong to some society of people of similar origin. Perhaps he sticks to the food preferences of the old country, or perhaps he often talks about that country. Partly he keeps to the old habits because he is accustomed to them and prefers them; partly he keeps them because he is proud of the country from which he or his parents came and wants to show himself as belonging to that group.

Most prominent of all the differences between peoples are the physical differences between races, of which skin color is the one most often noticed. And so it is across the "color line" that people are likely to feel most set apart from each other. Chinese and Japanese children may grow up to learn to dislike or suspect the "white devil," and in the United States there is a very common prejudice against every skin that is not white.

CONFLICT BETWEEN GROUPS

Once you have gotten to thinking of yourself as a member of certain groups—as a White man, a Methodist, a Democrat, Rotarian, Brooklyn Dodger fan, Southerner, Harvard Graduate, A. F. of L. member, soldier, Prohibitionist, stamp collector, or carpenter—then you begin to feel loyalties to those groups. Quite possibly you then feel antagonisms toward other groups such as Negroes or Baptists, Republicans, Yankees, Yale Graduates, C.I.O. members, or sailors.

Then suppose a man rams you in the ribs with his elbow getting onto a streetcar or is pretty sharp with you in a business deal. If you recognize him as a fellow Methodist or stamp collector, and the incident was not serious, you may say to yourself that it was perhaps an accident or "just business." If you are really mad, you may swear at him as a man without manners or without honesty.

But if you happen to know that he is a member of a group that seems hateful or odd to you—then your feeling will be quite different. You will say, "That's just like a Protestant! (or Jew or Giant fan). He picked on me just because he knew I'm a Catholic (or Gentile or Dodger fan)."

And so it is that group antagonisms grow. So it is that feelings can develop between capital and labor, between rich and poor, between Negro and White, between returning Servicemen and civilians.

When the antagonism between two groups becomes very strong, we are inclined to blame on the opposing group a great many faults besides their own. When anything goes wrong, we think of them first and try to lay the blame on their doorstep. For example, those who hate the Reds or the Wall Street Bankers or the Democrats or the Republicans are likely to charge them with all kinds of troubles from financial depressions and wars to crop failures. It was something *they* did or failed to do that brought on the trouble or caused us to be unprepared for it.

Especially when the fault is within ourselves, and it is impossible for us to recognize our own blame and still keep self-respect, are we likely to throw the blame on some hated group. This common human tendency has been given the name *scapegoating* because in Bible times it was believed that people could escape from their own sins by loading them onto a goat and then driving the goat into the wilderness.

It is natural to hate in others the same sort of things that we do or would like to do ourselves and don't like ourselves for doing. And groups of people all over the world are still trying to drive other groups into the wilderness in an effort to get rid of their own faults and failures and inadequacies. It is usually a relatively small group and one that is not so much feared as despised, that is "ganged up on" by other groups and charged with monstrous crimes.

When people are prosperous and confident and well able to get the things they want and need, then they find little need for a scapegoat and are tolerant. But when bad times come, with failure and scarcity and threatened dangers, then the friction between groups can develop into open battle, and minority groups are hated and even persecuted.

When big social problems arise, moreover, it is often difficult or impossible to discover who or what really is responsible for the trouble. The causes of an economic depression, for example, are so complex that the man who loses his job can't be quite sure who is to blame. But if he is used to fighting when he can't get what he wants, he wants to fight now. So he finds somebody to fight with, usually some individual or group towards whom he has a long-standing hostility for other reasons. It's the Jews, the reds, the Republicans, the Democrats, the industrialists, the Unions, or the bankers who are to blame.

POW

IF YOU SPENT a good share of the war on the wrong side of barbed wire, you may have some special difficulties in fitting back into civilian life again, or even in fitting back into a military unit. You probably know the reasons but may not understand just how they do have a strong effect on many men. An understanding of this usually helps a man to get over the effects of being a prisoner of war somewhat sooner.

In the first place, there is so much to catch up on—news of the world and of your own home town or county, and news also of your family and friends. Folks can't tell you all at once about the thousands of things that have been crammed into the last busy years—things you have heard nothing at all about. It may be many months before they stop saying such things as "Oh, that's right, you haven't heard about John Kelly. Why, he was killed on Saipan. Mary and the baby that was born after John left went to Chicago to live with her folks." Or, "No, the Whites shut down that gasoline station years ago. Ed White went to work in the munitions factory and his boy didn't even wait until he was 18, joined the Marines when he was 17 and did right well, too. The old man ran the place for a while, but then his health failed and he had to give it up—didn't have much to sell anyway."

Even the man who has been in the Service a long way

from home, and has never been a prisoner, has had trouble in keeping up contacts with friends at home. But the prisoner of war has been even more thoroughly isolated, not just from home folks, but from the whole world outside his camp. When he is finally released, he knows he will have a lot to learn about what has happened. But he may keep forgetting that his family and friends have also been cut off from news of him. They will want to catch up too.

CHANGES IN YOU

And if you have been a prisoner, changes have been going on in you as well. It probably hasn't seemed that way to you. When you yourself get altered, you are very likely to feel as though you were still the same and that everybody else has changed. They may even seem like strangers. Many of those who come home from prisoner of war camps find that life behind barbed wire has had this effect on them.

When you were a prisoner, the life under enemy control was so completely different from life as a free man with your own people that, whether you realized it or not, you had to make a tremendous readjustment in your thoughts, actions and feelings.

Most men have found that they could make this adjustment even when the conditions of their imprisonment were bad. Except in extreme cases, they found after a while that they had learned to get along. The life was never comfortable, and a prison camp is never a pleasant place to be. But nevertheless, most men build up inner defenses so that the humiliation, the confinement, the hard life is not able to hurt them so much.

But when the barbed wire is gone, many men find that these inner defenses still remain, interfering with the warm relationships a man wants to have with the folks at home.

You yourself may not have any trouble at all in get-

ting rid of this "walled-in" feeling when you get home. A couple of weeks of freedom and rest and home comforts—even just the long trip home—may be enough to wipe out or at least fade some of the impressions the prison camp experience may have made on you.

For some men, especially if they have been prisoners for a year, two years, or longer, it is not so easy to change from the life of a prison camp to life in the home town or city or on the farm.

It may help if you understand clearly the defenses you may have built up to meet the problems your imprisonment created for you. The following facts hold true of some prisoners of war, and some of them may apply to you.

INNER DEFENSES

In the first place, the man taken out of the war by being made prisoner can't help some feelings of regret or shame at not being with his outfit, facing the dangers and hardships of combat. It isn't his fault, but nevertheless, he is out of it. He knows that he must wait, probably for the rest of the war, while other men fight and maybe die.

But right along with this feeling most prisoners of war also feel somewhat relieved to be free of the strain of combat. This a natural feeling to have but to most men it doesn't seem right to have such thoughts. So here, then, is a conflict that is hard to face, one which makes many feel all the worse—even more depressed and disgusted at their own helplessness. And some find it hard to get over this depression, even when they get back home.

Another thing that has an effect on many prisoners of war is the complete absence of all women. You may not have seen much of women before you were made prisoner, but you did have the chance occasionally to see or talk to a nurse, a WAC or civilian women of the area where your outfit was. Such passing contacts with women

not particularly interested in you may not have meant much to you at the time, yet there are few men who are not affected strongly by the complete, long continued absence of even the sight of a woman.

It may also be hard for a time for some men who have been prisoners to forget the obscene talk that often becomes a commonplace in a prison camp, or perhaps some unnatural sex experience. Some men worry deeply about the future effects of such things. When needs for sexual relief do find unusual expressions among some men long deprived of normal outlets, there is ordinarily little reason to fear that they will persist when normal outlets are once more possible.

One prison-camp habit that you have to learn to break when you get home is that of regarding all officials with suspicion and antagonism.

From the first minute you were taken prisoner, you had to be on your guard against every one of the enemy, whether of high or low rank. You had to be constantly on the alert not to say anything that might be of possible use to the enemy. That meant much more than standing on your rights in answering direct questions only to the extent of giving your name, rank and serial number. You had to be on your guard against any apparent friendliness from men who might be trying by indirect methods to get you to let out something that might give information on U. S. strength, morale, materiel or plans. It was natural for you, then, to become suspicious and regard every word and gesture as an attempt to get you to weaken. It is not surprising that in some men such attitudes of suspicion persist after their return, and carry over to our own officers or government officials.

Your attitude toward time may need changing when you get home. For most men in prison camp, time loses its normal meaning. Time was something you had too much of as a prisoner. It took an effort for you to find ways of passing the time so that you would not have long stretches of it in which you just thought and worried and

felt low. And so when you get back home, it may seem to you for quite a while that people are always trying to rush you into things; it is hard to realize that time is again being measured out in small lots.

The readjustment of your ideas of time is particularly important if you are to get and keep a good job.

Work habits are important, too, and these may have been disrupted if you were not able to get regular work or study to do while you were in the camp. Most jobs demand regular working hours and close attention to work during those hours. In prison camp most men are glad to have work to do, but they are very likely to feel at the same time that anything they accomplish may be of some help to the enemy. So it is natural for them to slip into the habit, perhaps only partly conscious, of slighting their work, of holding back a little, of making mistakes and failures. Such habits, useful enough as a weapon for fighting back in a small way against the enemy, are a handicap in a job at home.

Being dependent is another habit that must be broken when you get home. Although you resented it deeply when you first went to a prison camp, you probably resigned yourself later, perhaps without realizing it, to being entirely dependent upon the enemy or upon War Prisoners' Aid or the Red Cross for everything you got to eat and wear and for the few luxuries—cigarettes, candy, books, playing cards—that may have reached you. It is wonderful to be free again to provide such things for yourself. But some men do have trouble breaking the habit of demanding such things as a right.

NERVES

It may be, too, that you have come home with your nerves on edge. You may be irritated by things people do and say, even things not meant to hurt you in any way. You may be worried and fearful that you will not know how to act or what to say to people, because of your

long absence and ignorance of what has been going on. You feel griped that people can't seem to understand all you have been through and that so many have been warm and comfortable and well-fed while you have been going through hell. You may get extremely impatient because people don't seem to want to let you tell them about what you and others went through.

If you are prevented by such feelings from getting along with your own home folks, it usually helps to realize that many other men coming home from war are having trouble with the same feelings. It is possible to get war nerves whether most of your time in service was spent in combat, or in a prison camp, or even at a desk job in a rear area or at home. It may take some time and patience to get over them. (There is more about war nerves in Chapters 13 and 14).

But in addition to war nerves as a cause for feeling impatient and irritable, you may have had deficiencies in diet that would affect your nerves. Lack of certain vitamins can make you so sensitive to loud noises, bright lights and other strong sensations that you find traffic noise painful and sunlight disagreeable. In this case, just being home on a normal full diet again may relieve this extreme sensitiveness and also steady your nerves. You may have had time on the trip back home to get over such trouble.

Yet even if you were lucky enough to have a fair diet, as few prisoners have in this war because of the scarcity of food in enemy countries, you have had plenty of other things happen to you to account for a case of nerves.

During your time in combat you had to do a great many things you didn't want to do, things you wouldn't have done if you had been free to choose. You often had to go without many things you wanted very much to have; you had to work and fight under unpleasant conditions; you had to face enemy fire and had to go on with your job of fighting in spite of natural fears and worries.

All this built up in you a great deal of tension. You wanted somehow to fight back, to settle scores.

Then you were taken prisoner. Instead of being able to fight back, you had to sit and take it. You were no longer under fire, it is true, but—what may have been worse for you—you were disarmed. You had to stay behind the barbed wire, helpless to do anything to the enemy except perhaps to cook up petty annoyances to get the goat of the officers or soldiers running the camp. Not only that, but you had to do without more than ever before.

So of course you built up tensions. Of course you built up resentments. Of course you got to feeling worried and restless and at times bitter. If you were like many other men, you kept most of this bottled up inside you. It didn't show except that you would pace up and down inside the barbed wire or in the barracks, restlessly—up and down, up and down. Perhaps you sat more and more by yourself, thinking and worrying. Or you would get so you could draw back inside yourself and not pay any attention to the camp life—almost as though you had taken a dose of dope. In this way, you could escape the pain of one more day of the same boredom and confinement and disappointment.

When you get home, this wall or shell that keeps you from paying attention to the things around you may still be standing. It takes time to break it down—time, and sometimes the sympathetic help of other people.

The so-called "barbwire disease" is not really a disease. It is a way of adapting to very difficult conditions—a protective device that some men resort to when most of the things that make life worth living are taken out of life. But like other human adjustments it may be continued to some extent even after conditions have changed. And that, of course, can make it hard for a man to take full advantage of his opportunity for a full and normal life again after his return home.

Many prisoners have had "barbwire disease." Whether

you had it or not, you have been through the same tough conditions. So you are likely to come home from a prison camp with somewhat more difficulty ahead of you than men who were never prisoners of war may have. Many of your problems are not at all different from those of other returning men. Those problems you will find discussed in the other chapters of this book. The difficulties of finding the right kind of job—and of keeping it. The questions that may come up in connection with getting married or returning to a wife and children who you have not seen for a long time. The responsibilities of citizenship and of being a part of a free community again. Or the special problems due to sickness or injury.

The solutions worked out by other Servicemen are going to be of use to you too. Only, with you, getting a good start again in civilian life will be a still bigger achievement. You have been farther away from it for a longer time.

But if you were a prisoner of war, you have already made a much more difficult adjustment—from the life of a combat soldier or sailor to life as a prisoner of war. You got along in the prison camp. You came through that difficult experience all right. You lived and you didn't crack up.

That fact should reassure you, help you to believe that you can readily make the easier and more pleasant adjustment to life as a civilian even with all its responsibilities and competition and changing conditions. It may take a little time. But the way ahead should be bright because it will be filled with all the many things you tried to give up wanting when you were in the prison camp.

II

GETTING WELL

WHETHER IT WAS ENEMY lead or steel or an army of germs that put you into the hospital, your body has already called up its own reserves to counterattack the invader and put you back on your feet again.

It is natural to get well. Even if you were lying sick on a beach or in the jungle without medical care, you would get well—unless you were so badly injured or ill that you died before the body's natural defenses had a chance to go into action.

In a modern Army or Navy hospital, nature is given plenty of help in healing. Sulfa drugs and penicillin can halt invading forces of infection. Transfusions can give you back the strength you lost with loss of blood. New chemicals can kill off the germs that made you sick. Modern surgical methods can patch you up if enemy fire has torn you open.

But even with all these medical aids, nature still needs some help from you yourself, if you are to get out of bed and back on duty again.

One thing that helps is to understand your illness, your wounds, to know what to expect so that you can be prepared to meet it.

It is easier for a man who is seriously ill or wounded to be a good patient. If you have a bad wound, if you are running a high fever, if you are exhausted from a combi-

nation of sickness, exposure and a long period under fire—then you may be too sick to know or care, when you get to the hospital, that you are helpless for the time being. You take your medicine when you are told. You let them turn you over or straighten you out, fuss over you or leave you alone, and don't protest much or argue.

That is when you are very sick. When you get a little better, if you are like most men you will begin to resent this helplessness. Long before you can get out of bed you will feel griped because you can't get up and get a drink of water when you are thirsty, pull the shade yourself to keep the sun out of your eyes, get a blanket if you are cold or throw it off when you are hot.

To get well again you need to go through a building-up process that will take you all the way from the helpless condition in which you are almost like a baby to your top physical fitness. You must also go through a similar stage when you are not capable of mental work or worry about serious problems and when your judgment isn't reliable.

Then, after that, you go through another period when you have your ups and downs—you want to do something but you get tired quickly and have to give it up, and then feel discouraged. Don't be surprised during this stage if your nurse or medical officer tells you that you are acting childish. The best of men may get stubborn about taking orders and may fuss and lose their tempers over trifles in a way they would be ashamed of when well.

As your strength increases, your impatience usually keeps ahead of it. No matter how pleasant your surroundings, you begin to get bored by them. You get to the point where you know every object in the room and every crack in the ceiling. If all you have to do is to lie there and count these cracks again and again, you will sometimes feel that you are being driven nuts by it. This too is natural, and not a special feeling in your own case. Most men are inclined to get just as bored as you are when they are beginning to get well but can't get up yet.

Feeling bored is not going to help nature to get you

well. What helps then is something interesting to do, something to keep your mind busy. Not too much at first. You can't expect to start right in with a big day's work. But there is always something you can do. Usually it can be something that is either directly useful or something that will fit you to do better work when you get out of the hospital and back on duty or a civilian job.

It is natural for a healthy man to be active. If he is in good condition, physically and mentally, he is on the go. He is always trying to go places and do or get things.

Serious illness is an obstacle that prevents a man from doing many things. everything he might want to do if well, and from going anywhere. For the time it lasts, sickness takes you out of the race in a physical sense. It forces upon you an inactivity both unfamiliar and unwanted.

ATTITUDES TOWARD SICKNESS

There are two extreme ways of acting when you are taken sick, either of which may slow up your recovery. One is to refuse to face the fact that you are badly hurt or sick, to insist that you can go on doing the things you have always done as if nothing had happened.

The other way is to feel overpowered, crushed by sickness, to feel that you will never be any good again, to give up the struggle entirely.

Some men stay at one or the other of these extremes. Other men swing rapidly back and forth, from fiercely denying that they are really very sick to being completely discouraged about ever getting well again.

Neither of these extremes is good. No amount of refusing to admit you are really sick, no amount of cursing your situation and swearing you are practically OK already, will kill germs or heal a wound or any other serious condition. So the effort to act as if there were nothing much wrong is bound to fail. It might work in the first stages of sickness but soon it becomes impossible. Usually you get sicker.

But giving up is even worse. It puts brakes on nature's work to help you get well. It usually keeps you from the right amount of activity which would help you to get better. And carried to the extreme, it means letting yourself die off mentally when you're not going to die physically.

The best way, if you can manage it, is to steer a safe middle course. Take it easy, especially at first, but keep fighting your way gradually back to health. Exercise your weakened muscles, as much as the medical officer will let you. Keep your strong parts active.

Work or study is the best medicine for relief of boredom and endurance of pain. The pain of a serious sickness or a wound is a very useful danger signal because it demands attention so insistently that a man, however determined he may be to carry on with his duties, cannot resist it. He has to lie down or go to bed, and listen to the medical officer and the nurse.

But once a man gets this medical care, the usefulness of pain is over. It is a strange fact about illness or injury that there seems to be no possible way you can help yourself get well through thinking about your condition. It is just the opposite. If you can keep from thinking about your pain and discomfort even for a few minutes at a time by working at something else which holds your attention you will be more likely to help yourself improve.

RECOGNIZING FATIGUE

Some men, especially those who have suddenly been plunged from perfect health into illness, have to learn how to recognize fatigue and accept it as nature's warning that they have gone too far in using up their strength. Sometimes they learn this only through having a setback.

It seems incredible to a man who has always been healthy that just the mere effort of sitting up in bed or talking a little with another patient can make him tired. It can. A brief visit from a friend can make a sick man's

temperature go up or can leave him feeling exhausted.

But some men, refusing to believe that their own feelings of exhaustion are real, will insist on going on with an interesting occupation just because they won't give up. Nature has a way, in such circumstances, of refusing also to give in. The patient comes out of the struggle feeling worse. Perhaps he even has a relapse.

Other men, however must be on guard against the other tendency. Fatigue after small exertions makes such men discouraged. They refuse to try again—feel that it's no use to try something today that wore them out yesterday.

Of course, it would be handy if there were only some scale on which the nurse or Corps man could weigh your energy and tell you just how much it is all right for you to do. Lacking that, the best rule is to try and try again. Do small things first, and always be willing to give up when your hand begins to tremble, when you feel faint, when the sweat starts to stand out on your lip or the palms of your hands, or when there is some other plain warning signal of fatigue and weakness.

The temptation to overdo is particularly great after a very brief illness or following an accident or wound that doesn't seem to be severe. Then you are most likely to underestimate the shock that has been given your whole nervous system or the weakening effect of even a slight illness upon your body.

This whole business of getting well boils down to keeping up with yourself and not getting ahead of yourself. You must hit the middle point between the extremes and remember that the middle point is always moving ahead. And to hit that point it is better to lead your target, shoot a little bit ahead of it.

It also helps if you are not always comparing what you can today with what you could do before you were ill. It may be true that you can't walk, that you don't even want to talk very long, or that it tires you just to hold a book up to read it. But if you sat up for an hour today, that is something to congratulate yourself about when you re-

mind yourself that yesterday the nurse had to help you into a sitting position and that you were tired out after being raised up for fifteen minutes. Your condition today is disheartening only when you try to imagine yourself carrying a weapon over rocky terrain, or slashing your way through jungle brush, or doing anything else hard. If, instead, you compare your strength today with what it was yesterday or last week, it will be much easier to notice your gradual improvement and be cheered by it. And you will have a better idea of what to expect of yourself tomorrow.

It helps if you know how long you are going to have to be in the hospital. Sometimes, if you ask him, your medical officer can give you a pretty accurate estimate of how long your leg will have to stay in a cast or how long you will have to wear your airplane splint. He can tell you about how long a complicated skin grafting operation will take. Whatever the length of time you have to stay in the hospital, plan to fill it because it is likely to seem endless if you just lie there and worry about it over and over and do little else—if you let yourself figure continuously about when you will be able to get up, when you can be discharged from the hospital, and what you will be able to do after that. These things will not only make the time seem longer but there is a good chance that such continual worrying will actually delay your recovery and make it longer by days or weeks until you are able to get out. That is because your state of mind really does have an effect on your getting well. Your mind cannot heal flesh, knit bones or kill germs, but can hinder their healing if you are emotionally upset.

There are many ways of occupying time in a hospital. Worrying about the future is the least useful or pleasant.

WORRIES TO AVOID

There are more immediate worries, too, that you can and should avoid:

(1) *Eating.* Whether you are sick or not, eating is one of the most important things in life. But in a hospital, food can be a source of worry instead of pleasure because you are not hungry or because it comes at the wrong time and is served in the wrong way. In a hospital, nothing tastes good. As a matter of fact, quite likely the food isn't very good—they have never solved the problem of getting steaming hot food into wards or doing home cooking on a mass production scale. There is not much you can do about it except to quit eating in bed as soon as possible and get yourself to a messhall where the food will be hotter, even if this means getting up for a 0700 hour's breakfast.

(2) *Attention.* Even in the best military hospitals, you are likely to feel that no one is taking much personal interest in your own case. It helps if you remind yourself that you are only one of a great many. If doctors and nurses were to take the time for much personal interest in one man, other men would probably not be getting the important medical and surgical care they need. When you are on the operating table, or when you are critically ill, you are the center of attention. At other times it is better not to expect too much.

It helps, too, to realize why you feel a more personal interest is important for your welfare. It is because every man's ideas of how he should be treated when sick are based on how his mother looked after him when he was a boy with the measles or a bad cold. You may not realize it, but sickness is likely to make you homesick for the things that comforted you and made you feel better then.

(3) *Mail.* Incoming mail is one of the best of tonics, but unfortunately no one has ever discovered how to keep it coming in just by wishing for it. You can get more mail—by writing more letters. They don't have to be long and carefully thought out—just drop a note to everybody you can think of, saying, "I'm in the hospital here and would like to hear from you. What's cooking?" And here

is a tip: Answers come back faster from those who aren't far away.

(4) *Entertainment.* If you wait for professional entertainers to come in and keep you amused, you are going to spend a large share of your time griping. Most of the time they don't come, and when they do they breeze through the place and are gone again. But, actually, if you had Broadway shows every day you would soon be bored with them. For real enjoyment, you have to do things, not just listen. Get up a game. Read, study, work puzzles.

(5) *Elimination.* This is an unnecessary worry that is unfortunately very common. If you are one of the many men who think it is bad for you whenever a day goes by without a bowel movement, it may help you to know the cause for your fears. The reason this seems so vitally important is because so many Americans are trained in early childhood to pay attention to this matter which can actually be handled quite well by nature without any thought on your part at all. This childhood training has been reinforced by radio commercials and advertisements.

Actually there are many healthy persons whose bowels move every two days instead of every day. When you are flat on your back and on a hospital diet, you may go for a week or more. Men on life rafts have gone twenty to thirty days without harm from the wait.

Accurate information and a common-sense attitude about them can do much to lessen all these and many other worries that disturb a man in the hospital and hinder his recovery. But the best cure for all of them is to be so busy that there is no time left for worrying.

WHAT TO DO

A man still very weak wants something very simple to do. If he likes to read he will be contented with light reading—perhaps comic books, the cartoons in a maga-

zine or a joke book. He gets amusement with kid games that would never appeal to him when he is well—puzzles, riddles, solitaire, jig-saw puzzles.

Here are a few tricks and puzzles you can have some fun with. Some of them are almost as old as history. They have survived because men have always enjoyed them. And if they happen to be new to you they may hold some surprises.

For the first you need only a strip of paper and a bit of paste or gummed paper. Cut or tear a piece from a newspaper or other sheet of paper. It can be about an inch or so wide and say a foot long. Bring the two ends together as though you wanted to make a hoop, but before you paste it down to complete the ring give one end of the strip half a turn so that the corner A (See Fig. 3) is pasted on B and C on D.

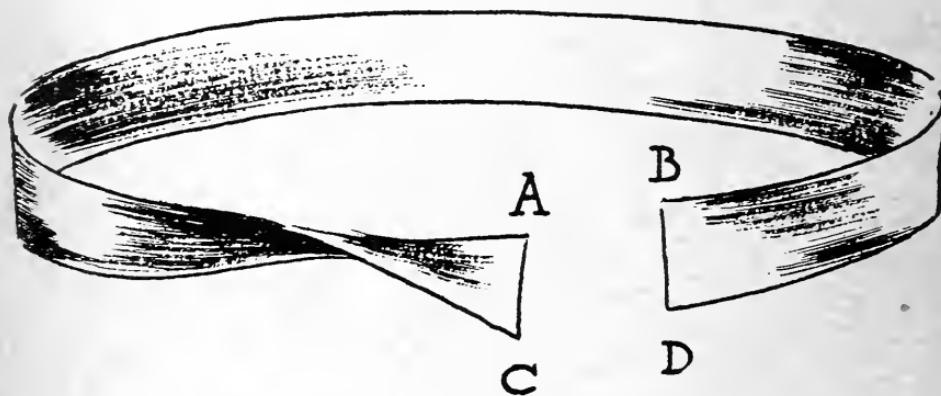


FIGURE 3.

The first experiment is to take a pencil and draw a line roughly down the middle of one side of the ring. When you get all the way around so that the end of your pencil line joins the starting point, take a look at the other side of the paper. Well—perhaps you expected that to happen.

Now, what will happen if you take some scissors or your knife and cut down the middle of the ring? Before

you start cutting, try showing the ring to other men and get them to say what will happen when you make the cut—how many rings will result? Will they be joined?

If you win any bets on that, try cutting the paper down the middle again. Or give the paper another twist and then cut it.

Here is a trick by which you can guess your nurse's age. Ask her to think of her age. Tell her to add the two numbers of her age together. (For example, she adds 3 plus 2, if she is 32.) Then tell her to multiply what she gets by itself (i. e. square it), then tell her to subtract 3, add the first number in her age, then add 20, subtract 17, and lastly add the second number in her age (2, if she is 32). Then tell her to divide what she has left by the sum of the numbers in her age and tell you the result. Then you will know how old she is.

Here is how you know—the sum of the numbers in her age will be one less than the number she tells you; you can tell by looking at her whether she is in her twenties, thirties, or forties. Say her answer to this game is 5; you take off one and get 4, which is the sum of the numbers in her age—she is 13, 22, 31 or 40. It should be easy to look at her and tell which of these is right. You can then give her her age with an air of great wisdom.

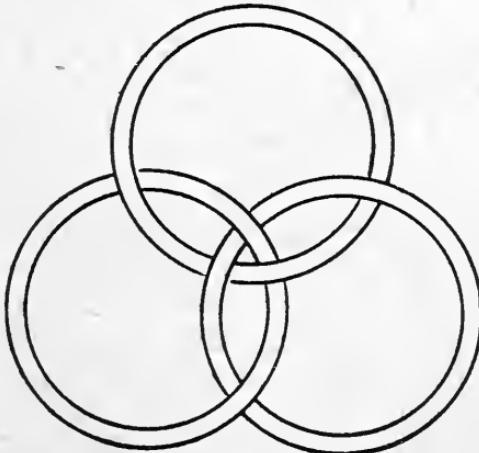


FIGURE 4.

There are many ways of varying this little trick. See if you can figure some out.

You are probably familiar with the three-ring design used by a well-known brewer. (See Fig. 4.) Did you know that although these three rings are fastened together, no two of them are? If you should cut any one of them the other two would fall apart. Can you make such a design out of string?

The very ancient game of NIM can be very amusing if you do not have the strength for more active pursuits. All you need is a bunch of wooden matches or tooth-picks. Your opponent picks up any number of matches from one to five and you do the same. The man picking up the last match is the loser. You can win if you know how many matches there are. Just divide the whole number by six and see how many would be left over. One of these must be left for your friend to pick up. The other number gives you the cue for your first play. Suppose for example you have twenty-six matches. Six would go into twenty-six four times and two over. You start the game by picking up one match. If the other player takes five you take one. Each time he plays you count what he takes and take enough to make six. At the end he will be stuck with the last match. If he wants to start the game you will have to think fast. But unless he knows the secret you will be able to win.

And here is a trick you can try if you have a number of disks or coins of different sizes. First pile them up in order of size with the smallest on top. That is your warehouse. Now set up two other centers—a rail head and a truck terminus. The trick is to move a certain number of the disks from the distribution center to the truck terminus one at a time without ever putting a disk on top of a smaller one. You can move to the rail head or move to the truck terminus or back to the distribution center as long as you wind up at the terminus.

To move one is simple; you just move direct to the truck terminus. To move two is almost as simple. You

send the top one to the railhead and the second to the truck terminus. Then the first goes to the truck terminus —three moves in all. How would you move three? How many moves would it take? And now four?

If you like you can predict how many moves it will take for another man to move any particular number of disks. It is done by simple arithmetic. If you have worked it out for three disks and he is going to try four you double the number of moves you had to make and add one. The smallest number of moves for three disks is 7; for 4 disks, it is fifteen.

Suppose he is pretty sure of himself and decides to try moving six disks. You would be perfectly safe in betting him that he couldn't move them in less than sixty-three moves. To get the figure without yourself moving five disks, follow this rule. First multiply together as many twos as he has disks, (in this case, $2 \times 2 \times 2 \times 2 \times 2 \times 2$, or 4×2 equals eight, $x 2$ equals 16, $x 2$ equals 32, $x 2$ equals 64) and then subtract 1. For seven disks it would take 64×2 equals 128 minus 1 equals 127. This game may remind you of "move it over," and, in fact, the rules behind it have a good many Army applications. It will be useful to remember and may some day save you a good many back-breaking unnecessary moves of heavy goods.

Such puzzle games as well as the more usual games of cards, dominoes, checkers, chess, and so on are fine to occupy all the time that you are not flat upon your back resting. That is, when you first begin to sit up.

But when such amusements begin to get sour, when the mere sight of a card or a detective story is boring, don't get discouraged. It is likely to be a sign that your improvement in mind, as well as body, is moving ahead, and that what you need to do now is to find something still more interesting to do; something that will be useful and that will give your mind a man-sized job.

Some military hospitals today are so equipped that a patient at this stage of recovery can have a part-time job. He can lie in bed or sit in a wheel chair and make air-

plane parts, repair instruments, or do other essential production jobs not requiring large shop machinery. If he has one arm or one leg in a cast, special gadgets are rigged up so that he can work with one hand or operate a pedal by hand.

If your hospital doesn't have provisions for regular employment of this kind, it's up to you to figure out for yourself some occupation that will either earn money for you, contribute to the welfare of the other men and yourself, or give you some skill for future use.

It helps to discover some activity that will keep up or improve your military skill.

If you are a radio operator you can get hold of a telegraph key or blinker and practice sending. If it happens that there are several operators in the hospital, you can rig up your own communication system and send back and forth. This will give you company and at the same time improve your speed. Moreover, it will turn the hospital stay into a sort of refresher course.

If you can use both hands, you can practice various knots and splices with cord or rope. You can do many with one hand. Some men make use of hospital time to learn to recognize the latest models of airplanes or tanks or ships. If your hospital doesn't have models it should be easy enough to get them. Boys in high school shops all over the country have been making scale models of airplanes just for this purpose.

Not all military skills can be practiced or added to by exercises or studies you can do in bed, and the simplest tasks of immediate practical usefulness will not completely fill a long hospital day.

In the many hours left over you may make your recovery faster by keeping up your interest in what is going on and by keeping active mentally. Keep up with the news, especially the war news. Talk and argue with others in the ward about it, even if this takes a lot of effort at first.

Nowhere are you likely to be placed in a more inter-

esting group of men that you will find in the average ward of a military hospital. There are men of many different kinds, men who have been to widely different places, who have seen all sorts of people and things and have learned many strange facts and unusual skills. Get them to talking about the things they know best, and get the other fellows to prodding them with questions and snappy critical comments. This is one fine way of turning slow hours into swift-moving moments you will remember for a long time.

The library and post exchange in your hospital undoubtedly have a great many twenty-five cent books on military subjects, interesting first-hand accounts of the adventures of famous men, books that will give you a vivid description of what has been going on in other parts of the world while you have been cut off from most knowledge of what has happened.

For relieving your boredom and taking your mind off your discomfort nothing is better than a good book. A western or detective or spy story can take your mind off the things you would rather not remember and even dull your pain. But even better for that purpose is an interesting, serious book that takes some real thought. A readable book on history, science, biography, or travel often combines real amusement with useful knowledge.

For other "spare" time, you may find that there is some hobby you have always wanted to take up but never had time to get around to before. Maybe you wanted to try pencil sketching or mechanical drawing. Perhaps you wanted to see what you could do with a box of water colors or how good you would be at reconstructing an interesting combat problem on the sand table. Have you always wanted to make a collection of butterflies or other insects, or rocks or tree leaves? Maybe you wished you could take photographs, play a mouth organ, speak Spanish, make little statues out of soap or do card tricks. In most military hospitals nowadays you can manage to do

some of these things and in all probability you will find other men who are interested in them too.

But there will be hours, for any man getting well, when it is not possible to be "doing" something—times when physical activity or ordinary mental occupation is out of the question and when sleep dodges away from you.

If you are like most men, that is when you will begin to fret and toss and kick the bedclothes.

NOT SLEEPING

"If I could just get a good night's rest" is a thought most men have in the hospital. For some it becomes a big worry. If pain is bad, the medical officer or nurse can usually give you something to ease it so that you can get some sleep. Mild sleeping pills are given to increase the amount of sleep of those not in pain. But as you begin to get well and free from pain, you also have to become independent of sleeping medicines and learn once more to get natural sleep. At some time during your stay in hospitals, you may get anxious about not sleeping.

There are some facts you can learn about loss of sleep, and this knowledge may reduce your worry about it. First of all, staying awake isn't particularly bad for you, so long as you get at least some snatches of sleep and dozing during the day or night.

Look around and count the lighted cigarettes and you will realize that you are not alone in your wakefulness.

Actually many perfectly well people get along with four or five hours or even less, so long as they get sufficient rest. This is especially true of old people.

One thing that may often interfere with sleeping soundly at night is sleeping and dozing in the daytime. You may actually need to do both for a while if you have been short of sleep for a long time when you first break into the hospital. The medical officers will realize this and help you with medicines. But when it is time for you to become independent of sleeping aids, you are very likely

to find that you will sleep more soundly at night if you keep awake and active all day.

When you do lie sleepless it isn't wise to just lie there worrying about it—that will harm you a lot more than the lack of sleep.

Instead, it is better to make some good use of the time.

THINKING

One way of passing the time is to practice thinking. A man in a hospital bed does so much thinking—usually more than he wants to—that it seems as if practice in thinking would be about the last thing he needed. But there are two kinds of thinking. One is the kind you do ordinarily when you let your mind drift from one thing to another without any particular control on your part. When you are lying in a hospital bed, especially at night when you can't go to sleep, your thoughts not only jump fast from one thing to another but usually come around in circles again to your main worries. That kind of thinking is likely to worry you and keep you awake.

The other kind of thinking—the kind you can practice—is controlled, consecutive thought in which you start with one particular thought and then, instead of letting your mind jump as it may want to, you decide for yourself what you will think about next. You make your mind stick to the subject for a while, instead of doing what it wants to.

This kind of thinking is a lot harder than it sounds, if you have never practiced it much before. It is like studying something very closely without letting your attention wander. In studying, however, you often have a book to guide your thinking. You have questions to answer, problems to solve.

But you don't need a book, or anything except your own mind to practice controlled thinking. And it can become, not just something with which to pass the time, but a useful ability for your future life.

In trying controlled thinking it is probably easiest at first to practice remembering things. For example, if you are lying awake at night, try to remember the names of all the men in your ward, where you were three months ago, or last year, and what you were doing.

You will probably find that ten or fifteen minutes of this is all you can do at a time before your mind gets tired. Then let your mind change the subject, but don't let it get on the same old merry-go-round. Maybe you will want to try holding a debate with yourself. Pick an interesting subject like "Do I want my wife to have a job?" or "Would I rather have an autogiro or a yacht after the war?" Probably you have no idea of buying either, but it can be an interesting game to think up all the best arguments for each as well as their drawbacks.

Don't let your thoughts jump around. Keep your mind strictly on the subject until you are ready to change it.

After practice in this kind of thinking you can try to line up your thoughts about some worry that is on your mind, but it is much better to do that in the day-time. Again, try hard not to let your mind wander. Take one thought at a time—perhaps the bad side of the worry first, and then the good side if there is one. This is harder to do than just remembering or debating with yourself about something that doesn't matter much. But with practice it can be done until you have "thought something through," or as far through as you can right then.

Such controlled thinking is a way of making your mind more useful to you. It can become very interesting. It can often help you, after you get good at it, to clear your thoughts.

Another thing you can do when you are lying awake at night is to learn a new way of observing the sights and sounds around you. There are hundreds of sights and sounds that can be interesting and enjoyable but which ordinarily you never notice. You never notice them because all your life you have been learning the habit of ig-

noring all the little, distracting things and paying attention only to what you want to see or hear.

In most civilian life, such concentration is useful; keeping the small things out of your attention helps you to get more important things done efficiently and quickly. But in many military situations—your life may depend upon your being able to notice just these small things that you ordinarily ignore. When camouflage is successful it is often because you are ruled by the old habit of not paying attention to things that do not appear to be important. And the enemy does his best to keep your attention centered on the place where he is not.

In your bed in the hospital when sleep won't come, you have a good chance to learn to pay attention to background noises and sights—things that you have never really seen or heard before.

Have you ever tried, for example, to count how many different bird songs you can hear in the early morning? The number is quite large even in the city. Have you ever noticed how many different colors and textures there are in human hair when you look at it in the sunlight or with the light shining through it from behind?

Varieties of human behavior are even greater. Notice how much noise and fuss one man makes in turning over in bed—how quietly another man makes the same maneuver.

Look at the different ways men act when they see a nurse coming toward them with a hypodermic needle or a dose of medicine.

What do you do?

BUILDING UP

YOU ARE NOT WELL the moment you are allowed to get out of bed.

When your fever is gone, when your cast is taken off, or when the dressings are removed from your wound—you have a job ahead of you in building up your strength and endurance.

There was a time—and not long ago—when the doctors lost interest in their patients at this point. If a man could put on his clothes and go out, eat three square meals a day, if he had no further “symptoms,” then he had no further need for medical care.

Today many medical officers know that often much time is lost if such a man is permitted to leave the hospital and go directly back to duty.

He should get away from the hospital bed, yes. He should get out where he can be active most of the day but still not be expected to make a forced march across country with a full pack or plunge headlong into a full-time civilian job. Modern plans of reconditioning are the answer to this.

To test just what effect the reconditioning program could have on building the health of patients, an Air Forces hospital once made a test with 600 men who had had virus pneumonia.

Half were kept on the regular hospital regime. They

just stayed in bed until they felt like sitting up. Then they sat around in the ward until they thought they could walk around. Later, when they felt pretty strong, they were sent back to duty. This is the old way of letting the recovery take its own course.

The other 300 men were sent to another ward where the new reconditioning program had been started. These men were kept in bed eight days longer than the other 300 men. But while they were in bed they were not living idle. They were taught how to exercise some of their muscles even when they were still unable to sit up in bed. As soon as they could get up, they started with a half hour of exercise on the first day and each day were given a tougher program of work or exercise. On the twelfth day, these men were taking a ten-mile hike with a full pack.

From the time that they were bed patients, these men were encouraged to be just as active each day as their physical condition on that day enabled them to be.

The men on the old hospital routine averaged 45 days in the hospital. The men who went through the reconditioning got out two weeks sooner on the average—in 31 days.

But that is not the whole of the story. Of the men on the ordinary routine, three out of every ten were soon back in the hospital with a relapse. Of the reconditioned men, only three out of a hundred had to go back to bed.

If you are in a reconditioning program, you found that the first thing they did to you was to give you a thorough sizing-up. You took all kinds of tests. You tried out various kinds of occupations, classes, jobs or sports. If you had a weak wrist or a stiff elbow or a knee that didn't work right, you got a chance to measure exactly how much you could do with it to begin with.

Doctors in this game don't just mark down such injuries on your record without any details. Instead, they want to know just how much weight you can lift, how far you can bend your arm, how high you can jump. This

gives them a chance to check later on your improvement. They won't have to say, "Oh, I think you are a little better this week." You can see for yourself that you are better and exactly how much, how many inches more of bending, how many pounds more of lifting strength.

After the sizing-up period, your whole program—mental, physical and recreational—is aimed toward correcting or compensating for your own individual weaknesses or disabilities.

Maybe your hand was hurt. You don't have the strength of grip that you used to have, your fingers are not so skillful. Then of course you will get a chance to exercise that hand and it may be massaged or given special hot or cold baths to bring back the feeling. But you can also pick the games you play in your leisure time so that they, too, will help to bring the hand back to full usefulness. Your medical officer will advise you about this. It may be that playing cards will be good for it because shuffling and dealing give it good practice. Or possibly you should be throwing darts or horseshoes or bowling.

GOOD USE OF TIME

Part of the impatience of many men during their convalescence and build-up is due to the very common feeling that time you spend in hospitals or convalescent centers is just a hole out of your life—almost like a prison sentence of enforced inactivity and frustration.

It need not be like that. It can be a very profitable time if you use it properly, quite apart from its insuring that you stay well. The building-up period does give you some time to yourself—time to write letters home, to read books, to study, to play games, to follow a hobby as well as to build up your strength.

The first step on the way back to health is to plan the best use of this time. You may want to take one or more of the Armed Forces Institute correspondence courses. These are available to anyone—you don't have to be a col-

lege student or even a high school student to enroll. You are not held to any time schedule in completing the lessons. You send them in as you find the time to finish them. All kinds of subjects are covered from arithmetic and how to learn to read faster to college subjects. You can take technical courses or languages or history or other general subjects—whatever interests you. Tell the nurse that you want to see the Information and Education officer of your hospital, or one of his assistants. He can tell you about these courses and may have the books and other study materials right there in the hospital.

If your recovery is rapid and you don't feel like undertaking a long study course, you may want to get hold of some good books. To the man who has always enjoyed reading, a period of reconditioning will bring welcome opportunities to renew acquaintance with favorite authors, to read the latest in mystery stories, old favorites in poetry, or some good novels, or books of science, history or biography.

But if you are like many men who have lived busy lives, you may not be used to reading books. You may hesitate to pick up a book to read because you have always felt that in reading a book you had to begin at page one and read carefully right through page by page and word by word until you reached the end. That isn't really so. You can read a book any way you want to. In fact, it is not always the best way to read a book clear through from beginning to end.

Try a new way. Pick up a book—preferably a small book and one with some interesting photographs or drawings. Open it anywhere and turn the pages until you come to something that interests you. Read for a while there and then turn the pages again.

Dip and skim. If you find that the book seems interesting, you may want to turn back to the beginning and read more of it—perhaps all of it, or perhaps just certain parts. If nothing in the book interests you after skimming through it, then you are through with it. Just

lay it down or pass it on to some other man and find another book on a different subject.

There are thousands of good books in the world, about practically everything, but no one book is suited to the tastes of all men. So the best way to read for pleasure and general interest is to dip and skim. When you find a book good, read more. Remember the author's name and look for other books he has written.

Most hospitals have a library of some size from which you can get books. The men who work in the library are there to help you find books that are interesting to you.

RESTORING RESPONSIBILITY

A man weakened by loss of blood or fever may have a long way to go before his strength is restored to the point where he can go back to full duty. For the man with a position of responsibility, the building up of physical strength is not enough. He must also have restored confidence, determination, rapid and accurate judgment. He must feel able to make plans and carry them through. He must be ready to resume his responsibility and authority.

Although a good reconditioning program offers plenty of opportunity for mental stimulation in educational courses, refresher classes and discussion groups, the chances for the individual patient to develop initiative and independent planning are most unlikely to be there ready-made. Here is his first opportunity to form plans and carry them out in the face of some difficulties.

A man is never alone in a hospital. There are always other officers or enlisted men who need help in getting well. What can be organized or planned to give them what they need? Are there enough convalescents who have musical talent to get up an orchestra or glee club? Could you teach men to play the guitar or the mouth organ, to take photographs or make oil paintings, do chemical gardening or build ship models?

Confidence, ability to assume command, success in dealing with men are talents that do not exist in a vacuum. They are social. You can keep them alive or build them up only by contact with others. So the little group of officers gathered in the dayroom to play a game of bridge or pool to pass the time are actually providing for each other their best medicine. They can keep one another interested in military matters. Success in getting along with a cranky sick companion builds your own confidence that you can manage men.

Fortunately, the qualities that fitted you to assume responsibility in the first place, whether in military or civilian life, are the very same ones that will help you most to get back promptly to full recovery. Exercise them every chance you get, even in small ways. And if there is no chance, make it.

LIVING WITH AN INJURY

If you have a permanent injury then you have a different kind of problem. Then you may have to learn to live with a bad heart or defective lungs or on one kidney. You may have to learn how to get along without the use of some part of you that has seemed absolutely essential. The man who has lost a leg has to learn how to do some things with his hands that he used to do with his foot. He has to learn to use an artificial leg to walk on or possibly to dance on. He may have to learn a new job that won't require running up ladders or jumping off platforms. He may have to get used to the idea of sitting or riding more and marching or climbing less.

But a physical defect is a serious handicap only if it keeps you from doing what you want to do. You may be nearsighted or farsighted or your eyes may be affected by age, but if you are fitted with the correct glasses this visual defect is no very great handicap.

It is the same way with a wound or infection, even when the effects are permanent. You may have been deaf-

ened, but if you can be fitted with a gadget that enables you to hear, you can get along all right.

If your injury is still more extensive, then it may be a whole lot more difficult to compensate for it. It may involve learning a new way of living—a new job, new recreations, new attitudes, new ways of thinking about yourself.

In this case your mental reconditioning is much more important. It is something you will have to work hard at if you are to avoid being greatly handicapped by your injury. But in nearly every case it can be accomplished.

You may have heard of Charles McGonegal. He lost both arms in the First World War. But he is far from helpless. He makes an excellent living on a ranch in the west. For sport he breaks horses. Sometimes the colt breaks his arm but he never has to go to the hospital for that. He just buys a new one—keeps an extra around for just such emergencies.

He travels all over the country in connection with his business, eats with ordinary table tools, ties his own shoes, lights his own cigarettes, plays cards, typewrites slowly but writes longhand at about normal speed. He says that the only thing he wants to do in daily life and is not able to do is to tie his own necktie—so he buys the kind already tied.

But obviously he didn't learn all these skills overnight. When you have to re-learn all the simple habits of a lifetime, it takes a tremendous amount of patience, study, practice. There will be times when you get discouraged. You will often be blue. Many simple acts you have done automatically for so many years that ordinarily you wouldn't pay any attention to how to do them—opening a door, for example, or shaking hands—may suddenly become problems for you to study.

The man who is able to go about solving such problems in just about the same way that he would go about contriving a makeshift stove on which to heat his ra-

tions in the field will get a lot of satisfaction out of licking each problem as it comes up.

LEARNING NEW DUTY

Staff Sergeant Jimmie Smith, a truck driver in civilian life, was a tailgunner in a B-17. He had to bail out over enemy territory but walked his way out, although he had been hurt.

When he had found his way out of the enemy territory he went to a hospital. There he got better but didn't get well. He walked with a limp.

Sergeant Smith arrived at a convalescent center feeling pretty blue. There was weakness in his leg which would be permanent. He had trouble in bending his knee. In former wars he might have been discharged as a cripple and would have regarded himself as a disabled veteran for the rest of his life.

But now he was told that neither his leg or his knee trouble would be allowed to prevent his being fitted for return to duty. His relief was evident. "Hell Doc," he exclaimed, "why didn't someone tell me all this six weeks ago? I've been lying awake, night after night, worrying about what use I would ever be to myself or to anyone else. I know I can never wheel those big cats around again, but watch my smoke on some other job!"

Massage, whirlpool baths, heat treatments and X-Ray check-ups were prescribed by the Medical officer. Tests were scheduled. Appointments were made with the psychiatrist, the vocational officer and the interviewer.

The interviewer advised Sergeant Smith to take walks to limber up his game leg and to fill up the rest of the day by visiting classes to see what interested him and by taking a daily swim.

Every few days he spent an hour or so being tested. Far more was found out about him than he had ever known himself. He was above average in intelligence. His "nerves" were okay.

Orthopedic testers measured what his injured leg would do. He already knew that he had a limp and weakness in his right leg. Now he found out the extent of the disability in clear, definite terms—"can bend his knee only 20 degrees; can jump up only high enough to touch his hand to the wall 9 ft. 2 in. above the ground."

The vocational officer, too, called Sergeant Smith in from time to time. He tested him. The sergeant, it developed, possessed a discriminating sense of touch and his eyes and fingers were exceptionally well coordinated. Inquiry through the American Red Cross at Sergeant Smith's home in upstate New York disclosed that as a boy "he was always fixing things . . . he took everything apart and put it together again and everything seemed to work better after Jimmie fooled with it." Questioned, Smith said he had always liked to tinker with motors.

Then Smith and the officers went into a huddle. They informed him that the Air Corps could well use good instrument repair men and, to boot, that there might be good money in such a job after the war. They told him that he had brains enough and talent enough to learn this skill. They told him what it would require in terms of study and training. They talked it all over with him. He liked the idea and was eager to get started.

Next a program was outlined. Sergeant Smith would no longer spend his time taking walks or merely visiting classes. A job objective had been agreed upon and every facility the convalescent center could offer towards training in instrument repair was considered. Part of the day he attended classes in blueprint reading, physics, and metallurgy and acquired maximum supplemental knowledge in his new profession. Part of the day he made jewelry in the arts and crafts shop. This limbered up his fingers and gave him skill in handling small tools. Each day he spent some time with a technical instructor who tutored him in instrument theory, practice, and maintenance and assigned outside reading. The sergeant's

schedule included further physiotherapy, his daily swim and an occasional ball game.

It was not an easy program. He felt gloomy and discouraged at times, but as the days passed he was cheered by his progress. In fact, after seven weeks he was discharged to a place where he received final training, and later was assigned to a post where he has done a fine job servicing the machines that have helped smash the Axis. He is now as useful a soldier as he was before his injury. And after the war he won't feel helpless because he has a bad knee. He has an occupation to look forward to—because he's doing well at it right now in the Army.

AIDS TO RECOVERY

Here are some hints to help you speed the reconditioning and to get the most out of it.

(1) *Learn what your disability is.* You can't afford to fool yourself either about the extent of your injury or weakness or about its damaging effect. But beware also of exaggerating it. Beware of the natural tendency to deny that you are anxious about the future or refuse to admit to yourself just how anxious you are.

The best way to be sure of sizing up your disability fairly, and at the same time to do all you should to correct it, is to measure it as accurately as possible in terms of your ability to do certain definite tasks.

You need to know just what is wrong with you, what you will be unable to do as a result of it, what you need to do to get over it or get along in spite of it. Get the advice of Medical officers and vocational experts.

(2) *Find new ways to do things.* It is nearly always possible to reduce the disabling effect of a physical injury by learning new ways of doing old things. One method is by using artificial equipment—spectacles, a hearing aid, or an artificial leg—prosthetic appliances, as all such things are called. The term prosthesis is most often applied to an artificial limb, but it also means glasses or a

hearing aid or even a crown on a tooth. All these things are in the same class—they are mechanical equipment which restores to some extent the use of a defective part of the body.

But the learning of new ways of doing things goes far beyond skill in the use of a prosthesis. Some of the things you ordinarily do with your eyes can be accomplished with your ears. Machines usually operated by foot may be worked by hand, or the other way around. An expert can give you tips about how things can be done in new and unexpected ways, enabling you to profit from the accumulated experiences of hundreds of other people who have faced and overcome similar difficulties.

(3) *Choose a suitable occupation.* Some men who suffer physical disabilities may be injured in some particular way which, fortunately, doesn't interfere with their jobs. But lots of other men are not so lucky. The stiffness of an elbow joint, the loss of a leg would make many military tasks impossible or very hard for you to do. If you had been a baseball player or a letter carrier before you joined up, you would have to look around for a new job after your discharge. It should be chosen on the basis of your training, skills, aptitudes and interests (see Chapter 3 on "Choosing a Job"), and should be a kind of work in which your disability would not be a handicap. Since an occupation ought to be chosen for a long period of time, your choice ought to be based also on what your condition will probably be years in the future. So here again the advice of your doctor can help you in making a wise choice.

(4) *Adjust to other people's attitudes.* Besides learning how to lessen the effects of your own disability and choosing an occupation that you will be competent at, you may have to get used to unfortunate attitudes of friends and relatives. Depending upon how serious and how conspicuous your disability is, and what ideas people in general have about it, you may find yourself smoothed with excessive and unwanted sympathy—or left alone

because you can't do the things others do or because your injury seems repulsive. If you are troubled by such attitudes in those whose views are important to you, you will probably feel you have to do something to change them.

But don't overlook the fact that part of the trouble may be within yourself. If you have not yet learned to face the undisguised truth about your disability, and if you are therefore acting with false cheerfulness and trying to prove to yourself as well as others that you are unchanged—are "normal"—then you are very likely to read into the words and glances of your friends and relatives attitudes of pity or of criticism which they actually do not have at all.

So an important part of adjusting to other people's attitudes is finding out just what those attitudes are—with out jumping to conclusions. It would be a tragedy for a disabled man not to ask a girl to marry him for fear that she is repelled by his disability when, as a matter of fact, she is very much in love with him. The only way to avoid such things is for you to be constantly on guard against letting your own sensitivities make you misjudge how others actually feel.

(5) *Regain your confidence.* The worst possible effect that a disability might have on a man's later life is that which comes if he feels helpless and gives up the struggle for the normal satisfactions of living. Such despondency is never necessary. If you follow through all the previous steps—if you know accurately the extent and nature of your injury, if you do what is necessary to regain your health or compensate for your injury, if you learn a new job when that is necessary, and if you take a sensible view of the attitudes of others toward your injuries, then your confidence should naturally be built up. And any disabled man can feel sure that once his confidence in himself is secure, his disability will interfere very much less with his life than he thought it would in those first gloomy days after his injury.

So far as a job future is concerned, the wounded sol-

dier or sailor ought to feel hopeful. It is true that in the past employers often have had a prejudice against hiring men who have obvious physical defects. But it seems pretty certain today that the Government and private agencies are going to fight against this prejudice, at least in the case of veterans. Reports already made by employers to the Government show that men with physical defects, who are placed wisely in jobs for which they have been trained, actually give their employers more satisfaction than does the average worker. Perhaps they have more pride in their achievement.

NPs

IF YOU HAVE been treated or discharged for some nervous or mental illness, you have plenty of company. A large percentage of all medical discharges from the Army and from the other Services have been because of NP-neuropsychiatric—reasons. It is a common kind of trouble in civilian life as well as in the Service. Something like half the people who go to civilian doctors' offices for treatment complain of illnesses which are NP troubles.

The fact that you have been discharged or treated for a mental or nervous illness doesn't mean that you are insane. It doesn't mean that if you still have such trouble you can't be cured. It doesn't mean that there is anything wrong about your character or any "bad streak" in your family. If you should have these mistaken ideas they will worry you unnecessarily.

Most men who have had NP trouble in the Service probably had the beginnings of it when they came in and the change to the new conditions soon made it worse. If your trouble showed up very soon after you entered the service, your break came because you just didn't fit into the new life. This has happened to many men who got along very well in civilian life and on a civilian job and who can do so again.

For example, if you lie awake at night worrying about things you have to do the next day you may be a con-

scientious employee in a civilian office, able to do your work in spite of your worry. But a soldier, sailor, or marine who does this won't be fit for duty the next day.

Such a man should very likely never have been brought into the Service, and it is a good thing to return him to civilian work. If he got along well in civilian life before he went into the Service, he can expect to get along all right when he gets back to it.

The fact that a man has been treated or discharged for "NP" symptoms does not change him at all from what he was before. It only means that he is one of hundreds of thousands whose illness came under the general name "neuropsychiatric."

Breaking down in combat is usually a different matter from breaking down soon after coming into the Service. Every man has his limit—mentally as well as physically. You know that combat is at times close to or even beyond the limits of most men. The man whose mind is strong and tough can crack up if he is under hot combat conditions long enough without relief and rest.

But fortunately he is likely to recover quickly—with prompt treatment—even within a few hours, or a day or two. Combat breakdown is discussed in the next chapter.

Neuropsychiatric—NP—is a general label or name for problems of health that are mental rather than physical. By itself the label tells you no more about your condition than the label *physical* would if you had a battle wound. You know how many ways there are in which you can be physically ill. It would be foolish, if you were physically ill, to suppose that your life was in danger just because you know that some people who are physically ill have pneumonia or other serious diseases. In the same way, it is foolish to suppose that because you have an NP problem you are in a desperate mental condition, just because some NP patients are.

There are all degrees of mental ill health just as there are of physical. Much mental or nervous bad health is so slight that few people would think of it as mental

illness. Any man, in the Service or in civilian life, who does his work well and is usually easy to get along with, may have the experience of not being able to sleep some nights or may go through a period of excessive worry. Or he may find, for example, that something seems to make him always have to go back into the office or house after he has left to be sure he locked the safe or turned off the gas. These are very mild nervous disorders and there are many kinds of them.

You even have a temporary loss of mental efficiency every time you get extremely tired or you are ill with a fever, and also after your third or fourth beer. Then you are less able to think clearly; you may even be quite confused and not know exactly what you are doing.

Most people don't worry over such mild or temporary disturbances. They are very common. There are also some very common physical ills that are caused, at least in part, by nervous ill health—nervous indigestion, periodic headaches, hay fever, stomach ulcers, dizziness and faintness. How many men do you know who take some favorite brand of digestive pills after every meal?

It is when these nervous or mental disturbances do not leave you and when they interfere with your work or your daily life that they are generally considered serious. But even then a man will often struggle along, worried perhaps about his condition, but unwilling to go to a physician or a psychiatrist for help because of the mistaken notion that to do so is something to be ashamed of. It would be much better if we all had the same sensible attitude toward mental health that a healthy man has toward his physical condition. When you feel run down, under the weather, or "feel a little off," and this feeling does not disappear in a day or two, or if it keeps returning, it is a good idea to see a doctor and get his advice, whether your condition turns out to be physical, nervous or mental—or a combination of these.

A man who returns home from the Service with an NP

condition will have more (or different) problems in fitting back into civilian life than the man does who has lost a leg or arm or who has some other plainly apparent and understandable disability. A main trouble may be the way your folks act about your trouble, the things they say and do, because they are badly frightened or feel as if there were some disgrace. Some men think (or rather wish) that their families and friends should do the adjusting. They want people to understand them, and understanding does help greatly.

But understanding is not always possible. Understanding comes as a result of experience, either your own personal experience or the experience of someone so close to you that you can follow in your imagination all that he goes through. Your family at home may be willing enough to understand you and appreciate what you have been through. But since they have not had the experience with you, they cannot understand—unless you succeed in telling them what it is all about. Perhaps you don't even understand yourself. The first step in understanding your own trouble is to learn more about yourself and what brought about your nervous breakdown. This knowledge is important in making you well again.

Once you learn how mental and nervous difficulties do develop and know how to recognize the danger signals in yourself, your mental health—whether you remain in the Service or are discharged—is much more secure. You will then have an advantage over the many other men suffering from the same ills, in the Service and out, who have never received treatment for them and didn't realize what is the matter with them.

Unfortunately, even the physicians specializing in mental and nervous trouble do not know the whole story. Like so many very common sicknesses including ordinary colds and influenza, nervous breakdowns have much about them that is still to be explored and proved scientifically.

WHAT YOU NEED TO KNOW

There are, however, many facts that are pretty well established. If you figure out how they apply to you, they can help you in fighting your way back to better mental health.

Men differ from one another in all kinds of ways. Some men are more tough-minded than others, just as some men are taller, have more physical strength or resist disease better than others. Those who are more tough-minded are able to stand up under more strain than other men. Mental strains come from the conditions of military and naval life which require men to do things that, deep inside, they do not want to do at all. They come from fears about the future, from conflicts and uncertainties and worries about what to do. Mental strains and worries pile up fast for most men at some time in their service, but there are big differences in how much different men can take.

So if you did have some kind of nervous breakdown, the chances are that your mind was not very tough when it came to undergoing the mental strains you had to face. It may be that you have always been that way, or it may be that your normal mental toughness was cut down because you were so tired you could hardly keep going, or actually sick, or because there had been a succession of tough breaks at home.

The ability of a man's mind to stand unusual strain depends upon his whole life experience before he came into the Service. No two men are brought up in exactly the same way, even when they both go to the same kind of public schools, wear about the same kind of clothes and play the same games with the same kids during childhood. The way you were brought up has a great deal to do with how you get along in military life. The kinds of things you have learned to value, the kinds of things you have learned to hate or fear, how strongly you feel about them—all these are related to your chances of get-

ting through military training and through combat without any breakdown.

Few men in America have been trained from childhood to be fighters. Generally, even though American boys play fighting games, they are taught to get along peacefully with their neighbors. You learn early that it is very wrong to kill, to destroy somebody else's property, to be destructive. You are drilled in safety-first attitudes. You are taught that it is wrong to take needless chances with your own life or anyone else's.

Many men who have come into the Service in this war had never used firearms and thought of them mainly as the tools of criminals. Many had become accustomed even to a "Safe and Sane Fourth." And nearly all had learned to take out any strong desire for fighting in athletic games with rules to keep real injury down, or to get the thrills of combat second-hand in the movies, funny papers, magazines, and books, and at prize fights and other big athletic events.

When you went into the Army or the Navy you had to unlearn many of these things you had learned as you grew up—things that helped you to be a good civilian, a good citizen in a world at peace. In the armed forces of a nation at war, you had to change your peaceful habits of thought.

Now it isn't very hard to forget or to ignore what you learn in your school years, or after you are grown up. When you find that something you have learned doesn't apply any more you discard it for what is better suited to your present needs.

But things you learned when you were very young are not so easy to discard. Very few men can recall much of what happened to them during their first three years. Yet as a grown man you still have ways of thinking and feeling about things which formed in you in those very early years. You probably don't remember anything whatever about learning them; it is more as if you had always felt that way. But you did absorb them from your par-

ents and others around you, and getting rid of them after you are grown is very difficult if not impossible.

That is why you hear men say, "I just couldn't do a thing like that. It goes against my nature." The mother's voice speaking to her child becomes years later a man's conscience holding him back from what she said was wrong.

In some families, boys are taught to stand on their own feet at a very early age. They learn to make decisions for themselves, to plan for their own future, to be self-supporting and self-sufficient.

In other homes the ties between parents and their sons are much more close and permanent. A man from such a home may be extremely dependent upon his family for companionship, for affection, for help in making decisions. He has no real independent existence. When such a man goes into the armed forces his loss is tremendous. It is very hard for him to find any way to fill his most vital needs or to substitute for the satisfactions left behind.

A soldier or sailor, then, may look very much like a thousand other men dressed in the same uniform. But nevertheless, every man is different from every other man. He is his own unique bundle of abilities, strengths and weaknesses combined with attitudes and prejudices, feelings about things he should do or not do, that have been woven into his nature in early childhood. And his education, *your* education, has been intended mainly as preparation for peaceful living.

When you enter the Service, the Army or Navy requires that you suddenly become a new man. Not only do you have to change many of your habits, get up and go to bed at new hours, eat new kinds of food, or old kinds cooked differently, and wear clothes you aren't used to wearing. You must also have new ways of thinking, new standards for judging right and wrong.

All this demands great and deep changes in any man. And plainly, it is more of a change for some men than for others who have been brought up to be more inde-

pendent and more like the military ideal. But in addition, it is very hard for some men to change themselves to fit the new ways. They are "too set in their ways" to change their ideas, their feelings about things a man in the Service must do and undergo.

Nevertheless, practically every man wants to succeed. You want to do what is expected of you. You hate to let your friends, your company, your squadron, or your country down.

Here then was a battle inside you. It was not just the fight between you and the enemy. That was the battle you wanted to be fighting. Not just a struggle between you and the "Army" or the "Navy" or their representatives, your commanders. But a struggle inside of you which became so acute it had a serious effect.

The most destructive conflict of all is this battle that goes on inside the soldier or sailor himself—when his whole nature demands that he do and think certain things and yet his desire to do what is right and courageous in war requires him to do and think just the opposite.

Like war against the enemy, this inner fight may not be in the open with both sides plainly visible. You may think you are putting yourself wholeheartedly into your military job. You may have no idea why you feel unhappy and worried much of the time, why you can't do as well as you want to, why you keep on making mistakes, and why you have a vague threatening feeling that something is wrong.

When you are honestly not aware that your trouble is deep down inside you, you naturally begin to look around for something or someone to blame for your uneasiness and anxiety. Then, without realizing it, you pin it on the most likely thing. You think your sergeant or your captain has it in for you. You think you are getting sick. Others pick on you. The folks at home are not treating you right; everything they write is a new reason for worry.

Some of these things may be so, but you exaggerate the importance of one or more of them.

It doesn't really matter whether any of these things you think of to blame has anything to do with your failure to succeed in the Army or Navy. You are so anxious to ease your mind with some explanation that makes sense to you that you can't be fair.

Mental trouble of this kind leads naturally to strong worry and this usually leads to certain physical illnesses. When you are worried you're not hungry. If you do eat, your food doesn't digest properly; you have stomach trouble. Or you don't sleep. Or you have headaches, or get dizzy, and sometimes faint. The great majority of soldiers suffering from nervous illness in this war are troubled with anxiety.

The man who has a nervous breakdown doesn't usually know just what is responsible for his troubles, but his body speaks up for him and expresses the disgust or resentment or worry or grief he really feels but may not admit even to himself. Instead of being able to put your mental trouble into words, you get sick to your stomach, or you have an intense pain in your neck or back or feel a weight on your chest or shoulders, or a sudden sharp pain in your heart.

These pains are very real and distressing. There is nothing imaginary about them. They usually make a man unable to do his duties properly. But they are not due to any bodily condition; instead they are nature's way of calling attention to an unhealthy condition of mind.

Although many people are used to thinking of mind and body as completely separate, the two are really closely tied up together. When you are ill physically, it may upset you mentally—you may feel low, unable to decide things, short-tempered. And when you are emotionally upset—badly scared, angry or embarrassed—that has an effect on you physically.

All your emotions are reflected in some part of the body. This is true whether your emotion lasts only a short

while, like the embarrassment you feel when you are cursing and then turn around to find a lady has heard you, or whether your emotion keeps up steadily, like the deep worry men feel after a long time in combat. When you feel embarrassed you blush. When you are scared your heart pounds, your mouth is dry, your hands tremble. An angry man finds his fists doubling up and the pupils of his eyes may open wide. And, although he is not likely to know it, his digestion stops.

Common expressions of language show a common-sense recognition of this close connection between emotion and body. When you are angry or worried you know, usually, that you want to "get it off your chest." When you don't like the treatment you are getting, you say that it "gripes your guts," or you "can't stomach it." When a problem is particularly tough you say, "It's a headache." Of disgusting behavior or sights you say "that makes me sick."

Usually you don't really mean these things word for word, but often you are accurately describing a part of what happens. When you can't find the answer for your problem, you may have a real headache. And you know how a man in battle may be so disturbed by what he has to see that he actually vomits.

If the feeling of anger becomes a continual resentment or if fear gets to be a permanent anxiety, then your physical reflections of these emotions may become chronic also. The temporary stopping of digestion brought about by anger becomes "nervous indigestion" or even stomach ulcers. Headaches may become chronic. A pounding heart may keep on pounding long after the cause for fright is gone.

You may not even see any connection between the physical trouble, the illness, you have had for months or possibly years and the emotion that originally caused it. You may wonder a lot, when you know perfectly well that you have stomach trouble, why the doctors call it nervousness. You may wonder why you were told that

you were a neuropsychiatric case, an "NP," when you thought you were just sick.

SERIOUS MENTAL ILLNESS

Some—not very many—men develop a serious mental illness while they are in the Service. They have to spend some time in a hospital. They may be quite upset mentally. They may see things that really are not there. Voices and other noises may bother them. These sounds cannot be heard by other people because, although the sick man hears them clearly enough, they come from inside him. He may not be able to think clearly. He may feel all mixed up, confused, turned around. He may not be sure where he is or why, or what the date is.

Most likely the soldier with a serious mental illness feels extremely blue—more deeply depressed than he has ever been before in all his life. He feels like a failure, a no-good, completely worthless. This is such a common feeling among Servicemen who have serious mental upsets that medical men have given it a name, "self-deprecating feelings." Some men refuse to draw their pay because they feel that they have not earned it. They go off by themselves away from other men because they feel unfit for their company. They may even try to kill themselves or may feel that they ought to.

When a man in this condition feels depressed or "no good," that is only part of his illness, just as delirious dreams are part of the illness of a patient with a high fever in pneumonia or typhoid.

No man would ever have a mental illness if he could help it. And if a man does have such an illness, he has no more reason to blame himself for getting this kind of sickness than he would if he had malaria or a wound.

The man in the Service who has a serious mental illness needing hospital care has a very good chance for recovery. Most such men get well. And they get well much faster than most civilians with similar illnesses. It is not

known exactly why their chances are so much better than the average, but it may be because they are a picked group of men in good physical health. It may be that their illness developed in a strange, demanding environment and that removal or even the prospect of removal from it would have a good effect. Or it may be because they are assured of treatment very early in their illness, which is less often true in civilian life.

It is also true that the man in the Service who gets such an illness will probably be much less likely to have the same trouble again after his hospital treatment is finished than a civilian patient in the same situation. If he listens to the doctors and follows their advice, he will know a whole lot more than he did before about himself and how to keep well mentally.

WHAT YOU CAN DO TO GET WELL

(1) Most important, but at the same time hardest thing to do toward getting well is to learn to think of yourself as part of a group. A physician has said that you can get a good idea of a man's state of mental health by comparing the number of times he uses the word "I" and the number of times he says "we."

The man who is suffering from a nervous breakdown does not think in terms of "we" or "us." He feels that he stands alone against the whole world. But no man can be happy or fight the battles of life without support and help from his friends. He must feel he belongs to some group with whom he has common interests, and with whom he shares both successes and perils, victories and defeats.

For some men it is hard to break the ice, to get acquainted and form friendships. The best rule is that "To have friends you must be a friend." Go more than half-way. Get around with other men and where people are having a good time. Laughing and fun with a friendly group of people you know will do a lot to drive away

worry and nervousness. If people laughing seem pretty silly to you, keep on trying to join in just the same.

(2) Put yourself wholeheartedly into some kind of work. If the work you feel able to do seems dull, you can stir up more interest in it by finding out more about it—what it is for, what good it does other people, what the history of it is. Build up a reputation for being a dependable worker, and for knowing your job thoroughly. Gradually you can gain the feeling that others are counting on you, looking to you for advice or help. It is a healing and satisfying feeling.

(3) Don't forget to play. Active, competitive sports are a good way of "letting off steam" and helping you to sleep better at the end of the day.

(4) Take an interest in what is going on around you even if you have to give your interest artificial respiration at first. It is surprising how many things are ordinarily overlooked that might be very interesting to you if you took the trouble to notice them. Find a hobby. Try looking for the different kinds of birds or flowers, or trees or rocks. If you find any of these things interesting, it will be possible for you to join a group with similar interests. There are in most communities amateur star gazers, bird banders, pigeon fanciers, geologists, photographers, fishermen, and persons enthusiastic about many other kinds of pursuits. It is good to have a hobby, and through a hobby it is possible to find new friends with similar interests.

(5) If you need help or someone to talk to about your difficulties, go to see a physician, preferably a psychiatrist or a wise friend, a trained counselor, a minister or teacher.

(6) Understand, if you can learn to, the reasons for your illness. Remember that every man has his own limitations. If you can get a good idea what yours are, it may help in building back your health and in preventing further breakdowns. A Greek philosopher advised, "Know thyself," and many others have repeated his counsel. It is still good.

If all your life or all during your military service you have been trying blindly to satisfy some deep need within you in a way that is quite out of the question for you, understanding what that need is will help you.

If you have felt compelled to act or feel in a certain way no matter what the necessity for some other kind of action, or if it has sometimes been impossible for you to bring yourself to do what your duties required of you, then it may help to understand why you and a great number of other men have such powerful drives from within them.

Understanding yourself, realizing your limits, and, if possible, getting balanced rations of work, play and rest—these are the first rules of mental health. You will find other helpful hints for recovery in the following chapter.

14

COMBAT NERVES

IF YOU ARE NORMAL you can't go through the strains and dangers of combat in this war and not be changed at least temporarily by your experiences.

Even if you feel that you have gotten used to blood and continual sudden danger, you will find when you get away from it that all you have been through has had its effect on you.

You may not notice this very much as long as you are still there in combat. You are still too busy with fighting, moving, digging, and carrying out all your other battle duties. But later on when things are quieter, you have more chance to notice how you feel.

Almost every man comes out of combat keyed up, restless and tense. It isn't anything strange or any weakness in you if you are jumpy and start up and run, or even start digging, at some sudden sound or movement which actually carries no threat at all of real danger. Or if it is hard for you to go to sleep, and when you do doze off you wake up suddenly extremely scared. Many men have nightmares. And with no apparent reason you may break out in a cold sweat, with your heart pounding and racing. You tremble a good deal and some men stammer or have other trouble in speaking.

If you were alone when these things happened you might think that something very serious was the matter

with you. But when you come out of combat with your outfit or get back to your base after a long and rugged mission, you see that many others show some or all of these signs of *combat nerves*. And then you realize that they are nothing unusual. In fact, any man who has been through fighting can expect to show signs of combat nerves.

No man who has combat nerves likes it, nor do those who have to live and work with him. It is often hard for him to get along with others. He is usually very touchy and goes around with a chip on his shoulder looking for trouble. He gets sore easily and little things are likely to make him flare up fast. He is likely to criticize and resent everybody back of the front lines, all the way from men in the rear echelon of his own outfit back to the rear areas and the civilian workers back home.

Sometimes you feel that you can't stand discipline or routine, and you may get worked up emotionally whenever anything interferes with what you want to do, or somebody criticizes or jumps on you even mildly.

And you may realize clearly that feeling jumpy and ready to sock somebody is due to your own nervous condition and isn't the fault of other people. But even when you do realize this, it may still be hard for you to control yourself. You fly off the handle anyway.

Every man who has combat nerves wants to get rid of them. He often can. If he is treated right away in the combat area he may be back on duty again in just a few hours. But if treatment is delayed for any reason and the trouble has time to get set, it may taken longer.

As a first step in getting well it is a good thing to understand what combat nerves are and what they are not. It is important for you to know that having them does not mean that something is wrong with your character or that you are lacking in guts; combat nerves are an illness that needs treatment.

The next step is to take the medicine. The illness is mental or emotional and not physical. So the medicine

for it is mainly a psychological kind of prescription rather than pills or shots.

WHAT COMBAT NERVES ARE NOT

Needless fears and worries about the nature of combat nerves make it harder to get over them. You add these fears and worries to those you have brought out of combat. Here are some of the many different questions that soldiers who have cracked up ask themselves or their Medical officers.

Will I ever get over this condition? Will I ever be normal again? The Medical officer's answer to this is, "It depends on you." It is perfectly possible for men to recover from combat nerves and be well again. Great numbers of men do. But it is largely up to the man himself. The Medical officer can help you, but he has no anti-nerve vaccine. The sulfa drugs or penicillin won't kill jitters. But most men have what it takes to help themselves get completely over combat nerves.

Can I go back into combat? For most men the answer to this question is also yes, even if you didn't feel like it when you first came out. If you felt in bad shape then, you probably thought you were completely washed up and would never be able to fight again. This feeling may have lasted for quite a while. In a few men it is permanent. But most men snap right out of it when they get treatment. They go back into the fight and they go back with the spirit that wins. If this were not true, not many men would go through more than one period of battle.

Does a case of combat nerves mean that my brain or nervous system has been damaged? No, your nervous system and your brain are just as good, just as whole and healthy as anybody's. It is possible, of course, for a shell or bomb exploding close to a man to cause damage to his brain cells, but when this happens the effects are different from ordinary combat nerves. Medical officers call this

condition "blast concussion." (There is more about blast concussion in the next chapter.)

Originally the First World War term "shell-shock," was intended to apply to this condition, but later on it was widely misused to cover all sorts of other conditions resulting from combat strains. Blast concussion and combat nervousness, or neurosis as Medical officers call it, are not the same and should not be called by the same name. For this reason the name shell-shock isn't used any more, and combat nerves or *psychoneurosis* is used instead.

Are combat nerves due to hereditary weakness or "taint?" No, combat nerves are due to combat—you can't blame your parents for them. It is true that the same battle action will cause some men to break while others come through all right. So there must be some differences between men in how much combat strain they can go through. But few men are likely to crack up in combat unless the going gets pretty rough, and also no man is so strong that he would never break if he stayed in combat long enough and conditions were bad enough.

Actually no two men go through exactly the same strain in combat even though they fight side by side in the same battle. You yourself may see a good friend get killed while another man near you doesn't have this tough experience. You may go into a fight knowing that you have a fine wife waiting and praying for you at home. Another man in your squad or crew may have just heard that his girl friend has married somebody else. The strain of the same battle wouldn't be the same for both of you.

CAUSES OF COMBAT NERVES

When you are a trained and experienced fighting man and you come under hot enemy fire, nobody has to tell you what to do. Automatically and without even stopping to think you take cover, hug the ground, or dig in. You

act fast. Which is a good thing, for any man who acts too slowly is not likely to last long.

When you were the target for enemy fire certain things happened automatically. You didn't even have to think about them. At a close shell you jumped. You may not have noticed it, but your mouth got dry, your fingers got cold and trembled. And your heart thumped loud and fast, you breathed a lot faster, and your muscles got tight. You were "nervous."

You know that such things happen to every soldier when he is under fire. They are entirely natural because that's the way your body always acts in battle. No one will think you have cracked up emotionally just because your teeth chatter when shells come close. This happens to anybody.

But what if such things still happen to you long afterward? A man may be thousands of miles from the combat area and sitting in a restaurant eating dinner with friends. Behind him a waiter drops a tray. Instantly this soldier flattens himself out on the floor under the table, and when he gets up again, feeling embarrassed about it, he may still be so shaken he can't finish his meal. His mouth is dry and he isn't hungry. He may even keep looking behind him as though still afraid of being attacked.

This man is only doing the same thing in response to a loud noise that he did in battle. Then there was "a Jap in every bush" or a German machine gun might be anywhere. Shells or grenades or bombs might drop close at any time. But now such actions are no longer appropriate; yet he does them just the same. Battle behavior has become fixed in him, and he hasn't been able to break himself of it.

This is an example of a case of combat nerves. To a greater or lesser extent, almost any man who has been in combat for any length of time does get a touch of combat nerves. It is natural that he should.

If you had to run for five miles, you would probably be plenty tired after it. You would be out of breath, too,

and your heart would be pounding. If you weren't in condition you would be sore and lame the next day. But if six months later you were still lame and tired and gasping for breath from that same running, you would surely think something was the matter with you. If you still felt the effects that much later on, it would mean that they had become set.

In the same way a man picked up by the blast of a shell explosion and thrown against a wall may have his shoulder hurt. If no bones are broken his shoulder will at least be badly bruised and sprained and his whole arm may be numbed, his fingers useless. But if this man's arm is still paralyzed two or three months or a year later and there is no physical damage left, then this is another case of combat nerves, or *psychoneurosis*, of symptoms having become set.

Many other things that a man does naturally in combat may become set in a similar way. The blink that comes when you see a blinding flash of light may get to be a constant winking. The big jerk you gave when a bomb or shell came close may have become an habitual involuntary twitching or grimace which medical men call a *tic*. In a similar way, some men get lame or blind or deaf, not through physical injury but through this fixing of their natural responses during combat.

No one knows all the reasons why these originally instantaneous responses of the body sometimes do become set or fixed, taking a long time and perhaps much treatment to cure them. But many things are known definitely and some others with a fair degree of certainty.

Emotion undoubtedly has much to do with stamping in, setting, these ways of behaving. Small boys can set off loud explosions on the Fourth of July for many years without ever developing a case of jitters as a result. Yet they are startled by the noises just as the man in combat is. Everybody jumps and blinks and makes some movement of defense or escape when he hears a loud sudden noise. But if the noise is accompanied by intense

fear, by the threat of death, or by the horror of seeing friends wounded or killed, then that noise—perhaps any noise—may have a much stronger effect afterwards.

Fatigue, tiredness, has something to do with causing combat nerves. When a man is dead tired and near exhaustion, he is less able to recover from the effect of the noise, the danger, and the intense experience of combat.

Other worries, especially trouble back home, are another cause. When a man carries into battle heavy worries about his wife, his children, his parents, his girl, or even his relations with his buddies, the strains of combat are more likely to result in combat nerves.

Inability to fight back is an important factor in producing combat nerves. Action, especially doing things to defeat the enemy, gets rid of emotion, and the effects of emotion. The man who has to wait hugging the ground under fire without cover, to sit a helpless prisoner of war or wounded, or under fire from his own artillery, or lie without cover under heavy air attack, is more likely to suffer from combat nerves than the man who can keep on fighting. The fighting man who is trying to watch to his front, right, and left and even to his rear, not knowing where the danger may be, is in a similar situation, especially at night.

Underlying all the other causes of combat nerves are certain *conflicting emotional states* extremely hard to control or remove because they are due to reasons the fighting man himself is not even aware of. You can't go into battle without mixed feelings about it, although you may not be conscious of some of the strong urges that are pulling you this way and that.

By the time you reached a combat area you had a strong desire to do your full part. Your leaders and your outfit counted on you as part of the fighting team. You wouldn't think of letting them down.

But all the training in the world, all the high morale, all the conscientiousness and courage, will not entirely remove the very deep, very powerful, very fundamental

human need to stay alive. In combat, when the going gets very rough indeed, this need asserts itself. A man may continue to ignore it, to be unconscious of it, but then the conflict between his inner wish to save himself and his desire to fight well and not let his outfit down will often show up in some disguised form—perhaps as a sudden severe pain, vomiting, dizziness.

The type of man who has little conscience, courage, morale, little feeling of obligation to his leader or his friends, sometimes gets out of this situation without much difficulty. He just picks up and runs, or stays crouched in a shell hole when the others are advancing and he should be with them. And if he gets away with it he feels good about it and his conscience doesn't bother him. He is not likely to have any neurotic symptoms. His leaders and the others in the unit soon get on to him, but he gets along all right with himself, and even the thought of serious punishment doesn't bother him.

But if you are a fighting man with guts you can't do that. You know you ought to go ahead and fight no matter what happens, and you are torn by the conflict between really wanting to fight and the very natural need to protect yourself. Whether, in the end, you fail to be a good fighter, or whether you go ahead in the face of all danger and distinguish yourself, you will have a struggle going on inside yourself as well as a struggle with the enemy. The greater the danger, the more heroic your action in defiance of the threat to your life, the greater the conflict is likely to be. It is this conflict which produces combat nerves—only slightly in some men, severely in others.

Many a soldier with a DSC or a Silver Star for his outstanding bravery has been a patient in a military hospital because of combat nerves or some more serious form of mental illness.

There are still other conflicts within a soldier in combat, the sailor in battle, that contribute to the development of combat nerves. One of these is between his need

to kill the enemy and the deep respect for human life he has been taught from earliest childhood. You may understand perfectly that in warfare it is necessary to kill, that to kill is a soldier's main job. And yet when you drive your bayonet into the flesh of a man, it may seem a terrible thing to you. Some men never forget it.

Like other sources of conflict, this depends on just what kind of fighting a man has to do. The bombardier who spills his deadly load of explosives from three or four miles up may not feel this; nor the artilleryman who can't even see his target. Even the naval gunner and the anti-aircraft gunner have a somewhat different feeling, for they are shooting at a boat or a plane, and not at a person. But the infantryman who fights in close combat knows who and when he kills.

If you feel bad about having been a killer, and dream bad dreams about it, don't let yourself think that you are the only one who has that guilty feeling. Other men feel the same way. They hated to kill. They hated war. It was a dirty business to be ended as soon as possible and to be prevented in the future.

You suffer most if you know that a good friend of yours died in a fight from which you escaped. Your own good sense may tell you that there never was at any time anything you could do to prevent it, that even if you had been killed yourself it couldn't have saved him. And yet you may still feel as badly as though you had somehow been to blame for his death. You can't congratulate yourself on your own lucky escape without feeling guilty. This is not an unusual cause of combat nerves.

RECOVERY FROM COMBAT NERVES

With modern methods of treatment, recovery from combat nerves is in many cases quick and thorough.

Psychological first aid is enabling many men to go back into combat within a few hours so that their symptoms do not have a chance to get set in the first place.

But when you have come out of a combat area, the chances are that you notice signs of jittery nerves that never bothered you when you were in the front lines. That isn't because getting away from battle made you worse. But when you do get a chance to leave the combat area, and perhaps go on furlough, you then begin to compare yourself with men who have never been in combat. Things you didn't notice when you were with the others begin to strike your attention when you are the only one around who is jittery.

Whether you are on furlough and going back to your outfit or returning to civilian life, if you are still on edge with traces of combat nerves, here are some things that may speed up your return to complete health.

(1) One of your troubles is that you are still over-sensitive to all sorts of sights, sounds, and the other things that strike your senses. So you need plenty of quiet for a while until you can get used to noise gradually. Juke joints won't help you any. And if you are being discharged, perhaps for a wound, don't take a job in a boiler factory. If you must be in bright and noisy places you can wear dark glasses and ear plugs for a while.

You may think that one way to get some relief for jitters and other things which disturb you might be to dull your senses artificially so that sounds don't seem so loud or lights so bright. Drinking does make you a little deaf and a little less sensitive generally. This may be a help to some men, but for many the morning after more than balances the good it does when you drink. And if you get to depending on liquor then you have two problems instead of one—combat nerves plus the habit of getting drunk. Drug sedatives should certainly not be taken without the advice of a physician; they are likely to be habit-forming.

(2) Remember that complete recovery takes time. Don't try to rush things too much. If you are troubled by combat nerves, it may take a few months, a year, two years, or even longer before you feel like your old self again.

In the meantime try to be patient and don't demand too much of yourself. If you always keep within your limits, you will gradually build up reserves; but if you go beyond your limits very often, you are likely to keep on being unfit to go through any great amount of strain. Don't be discouraged if you have ups and downs. Improvement may not be continuous; you may feel much better at times and then worse again. In the end you may feel better than you ever did before.

(3) Don't feel you have to try to tackle a full-sized job for a while. You may be tempted to. You may be urged to do so by friends or relatives.

If you are going out of the Service you may be tempted to go right to work at a job with big responsibilities. Your family and friends may urge you to get a position that is "worthy of you." But don't do it right away if you still don't feel able to. If you think you are ready to, go ahead. But if battle has left you pretty shaky, don't be ashamed to try yourself out, feel your way, on a job that is considerably below your abilities. That may be the best way you can get your full confidence back and prepare yourself for a harder and better job later on.

(4) You may come back feeling "high." You may feel as if you can tackle anything and may be sure you can do it well. If you do feel this way about things, try to hold yourself back a little. Or else get set to come down pretty hard after trying to do too much.

(5) When you get home on furlough you may find that you don't get along any too well with other people. You can't afford to say, "To hell with them," and stay by yourself. It's just as bad, if people get on your nerves, to try to go to big parties where you will see lots of people all at once. But being with friends and relatives you really care about can help a lot.

If you find that your own relatives get on your nerves, try to work out some way to live away from home for a time; see them only occasionally until you get better and they don't get under your skin so much. Take it easy,

but remember that before you can completely recover you must learn to have fun with the gang once more.

(6) It is much better not to stay alone, facing your own thoughts. The thoughts of a man back from combat are often far from pleasant. Going over and over them isn't good for you.

If too much sympathy gets you down, tell people so plainly. Say, "I don't want sympathy. I don't need it. I don't feel sorry for myself." You may feel that nobody, not even your own family, can understand what you need —how the war has affected you. You may be right. There will be many people who can never understand. How can they understand completely when they have not been through what you have been through?

You will probably have less disappointment if you don't look for understanding from everyone. But if you do find a few good friends who don't try too hard to be sympathetic or to "cheer you up," but who take you as you are, their company will be a great help to you.

(7) Don't expect everybody else to treat you just right. You are also going to run into many other men who have combat nerves, too. And remember that lots of people who never were in the Service have nervous troubles and mental illnesses. And other people whose nerves are all right still have their own peculiarities. Many people are going to say silly things—things that will show they don't understand much of the truth about war.

(8) Work is good medicine for sick spirits. If you are home on furlough it will probably help you more to keep somewhat busy than just to do nothing.

If you are going back to civilian life and aren't fit yet for hard work, take simple work if you can. But keep busy. And for many men with nerves, work outdoors—hard physical work—is best. You go to bed at night too tired to worry or dream as much as you might after less work.

(9) When you do think about yourself—as you certainly will a lot of the time—try to develop the ability

to look at yourself from the outside, to see your problems as a man-from-Mars might see them. You will not be completely over your combat nerves until you can look back at yourself and remember how you felt when you had them. Humor also helps. If you can laugh at yourself without too much bitterness, then you are all right.

(10) Even if you think it will help you to talk about your battle experiences, don't do it except to the right kind of person. The best listener for this type of treatment is the professionally trained one, a psychiatrist or clinical psychologist or psychoanalyst. There are others who can help in a similar way. Some physicians, social workers, teachers, counselors, clergymen, old friends, and others have a good deal of understanding.

Your wife or parents, or other members of your family, are often bad listeners for you because they are likely to be too sympathetic, too shocked and worried about what you have been through, and they are likely to give too much advice in their effort to be helpful.

(11) One of the most difficult things to recover, for the man fighting his way back to emotional health, is an accurate sense of time. You need to be able to distinguish the present from the past. That may sound strange to you. Most people don't think about time much except when they have to spend a long stretch in confinement of some sort—such as a prison camp or a hospital.

So you may not notice when your own perspective on time goes haywire. Here is a little test to check up on yourself.

Do you spend a lot of the time today living over again with emotion the things that happened yesterday or last month? If you do, keep reminding yourself that the shell fired yesterday can't possibly hit you today. As soon as you have heard the sound of a gun its shell can never reach you.

Can you remember a close call you had in combat without feeling all the terror that went with it? If you

can't, then tell yourself again and again that what is past is gone forever. Today is a fresh start; it may bring its own problems, but yesterday's you are done with.

Are you still kicking yourself for the mistakes you made a long time ago, the chance you muffed, the thing you might have done? If you are remember that many a man is blind to the chances he has today because his whole mind is concentrated on those he missed yesterday. You can't be always looking over your shoulder for the rest of your life.

Do you suffer as much from the dangers, hardships and tragedies that you believe may be ahead of you as you would if they actually were happening at the moment? If you do, you need to see that even if it is important to look ahead and plan things so that they will go as well as possible, it helps you to remember that the future is not here now.

Do you spend most of your time dreaming about what you may accomplish in the future? If so, remind yourself that tomorrow never comes for the man who fails to do some work and have some fun today.

For any man whose mind and emotions are upset, yesterday, today and tomorrow have a way of merging. Yesterday's hardships and pain never seem to fade out and become just memories. And his worries about the future seem as real to him as the things he is doing now.

But once you are able again to live in the present and at the same time remember, judge and build on the past, and look forward to and plan for the future, then you can know that your combat nerves are gone and your mental health is all right again.

INJURIES TO THE NERVOUS SYSTEM

BLOWS ON THE HEAD, concussion, unconsciousness from blast, are fairly common. But only a small fraction of men so injured suffer any serious consequences. The same thing is true in civilian life. Hundreds of thousands of people have had accidental injury to the brain. Only a few of them show any effect.

The helmet is a great protection. One soldier in Guadalcanal was hit directly in the head three times by machine-gun fire. Only one of the shots penetrated the steel of his helmet and that gave him only a minor flesh wound.

If you are hit over the head by falling debris or if you are knocked out by the blast of a shell exploding near you, you may not know much for a while. You may wander about in a kind of daze during which you may appear to be normal but actually not know what you are doing. If someone stops you and asks questions, you may act stupid, confused or tongue-tied. These are common effects of the injury to the brain known as concussion. They don't last very long usually, and in most cases are followed by complete recovery.

Often, however, you can't ever remember where you went or what you did during that time of confusion. Usually you never know just what hit you, and you may also forget some of the happenings that took place just before you were hit.

In a few cases, concussion is followed by extreme forgetfulness over a longer period of time. In other rare cases it may lead to epileptic seizures.

When a bullet or shell fragment actually penetrates a man's skull and injures his brain, serious consequences are more likely. Death may come, right on the spot. For those who do have the luck to survive such an injury, however, its after-effects are not so uniformly serious as most people think.

Injury to the brain does not cause insanity or feeble-mindedness. Just what it does cause depends mostly on what part of the brain is damaged. It may cause weakness or paralysis of one side of the body or possibly of one arm or leg. It may lead to difficulty in seeing on one side or the other, to blindness, speech defects or trouble in writing and reading. Deafness can come from a single brain injury only when a bullet goes straight through the head from one side to a point exactly opposite on the other side, which is, of course, extremely rare among those who survive.

Injuries to the brain, spine, and the other parts of the nervous system can be understood better if you know something about the structure of these parts of the body and how they work.

THE NERVOUS SYSTEM

You can think of the nervous system as a complicated communication system with a series of message centers and cables for transmitting signals. Messages from the outside world are picked up by "listening posts" in your sense organs—your ears, eyes, nose, tongue, or skin.

The sound of a gun going off or the sight of an enemy airplane is not itself sent as a message over your nervous system any more than your voice actually goes over a telephone line. As with the telephone, what your eyes or ears pick up is converted into an electric impulse.

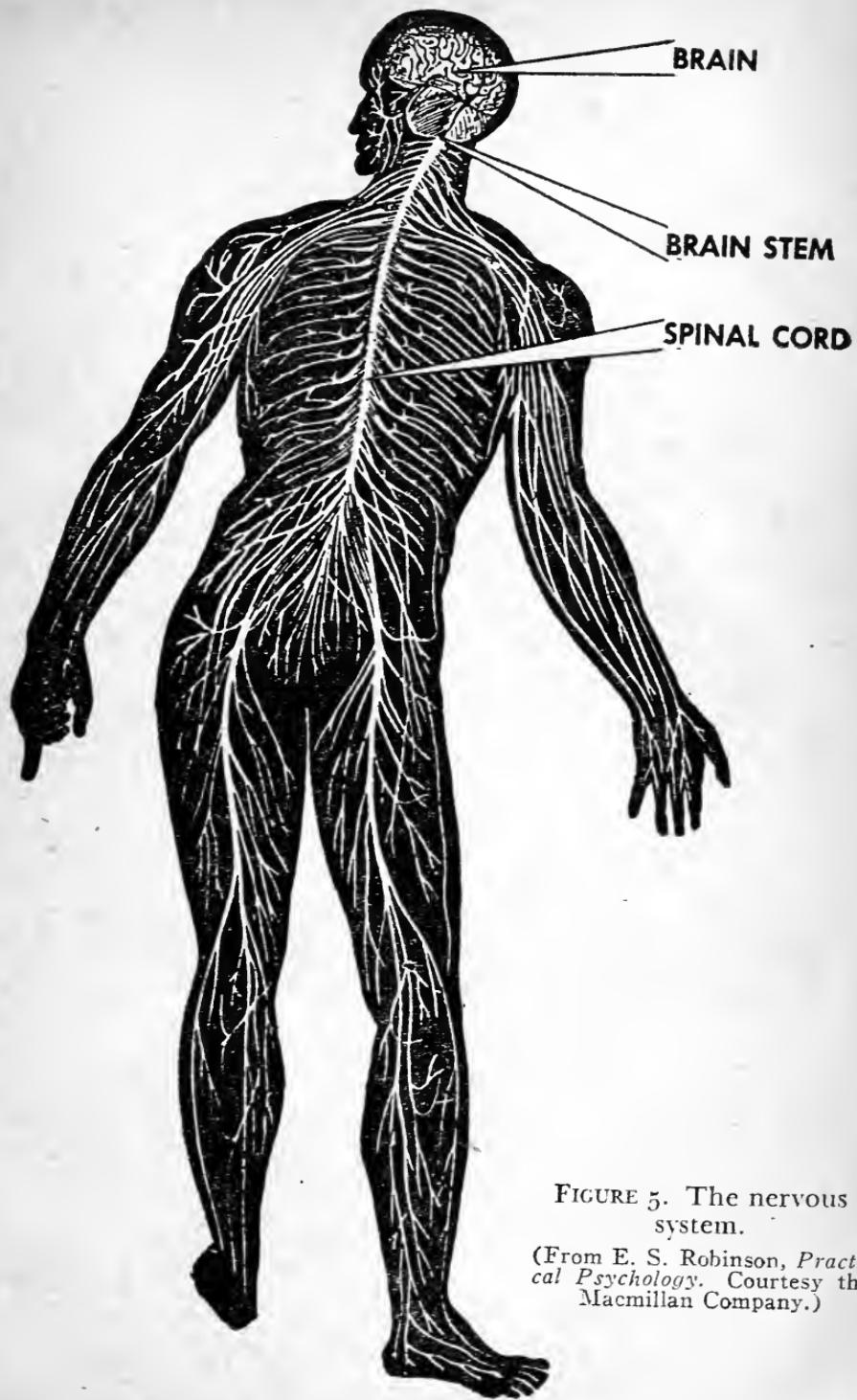


FIGURE 5. The nervous system.

(From E. S. Robinson, *Practical Psychology*. Courtesy the Macmillan Company.)

This impulse travels along over a nerve fiber in a way very similar to the way flame travels along a trail of gunpowder. The paths it may follow are shown in Fig. 5. Unless the impulse is one coming from some part of your face and head, it goes first to the spine where the spinal cord acts as a cable for transmitting a great number of such messages, then through the brain stem to the main switchboard of the brain itself. Impulses from the skin of the head, the eyes, the ears, and the tongue go directly to the brain stem. In the brain, connections are made so that resulting impulses can go out over other nerves to the muscles, for instance, to your trigger finger. This enables you to shoot that sniper your eyes or ears picked up.

The nerve fiber which connects the "listening post" at the sense organ with the spine or brain stem is a direct wire not interrupted anywhere. Although it is microscopic in diameter, it may be several feet in length. It may be more than four feet from the toe to the spine, but it is only a couple of inches from the ear to the brain stem. The speed of the impulse along this line is nowhere near as fast as radio or the telephone, but still it is pretty fast—about 300 feet a second. Some things that your body does most automatically clear only through the spine. The jerk of your leg when something hits you just below the kneecap comes in just about $1/25$ of a second, the same amount of time that your camera is clicked open when you take a snapshot.

Nerve messages that go on to the higher message centers or to the brain itself are held up a little in clearing through these centers. The messages do not pile up there, however; they are handled as they come in. It takes something like $1/10$ second or $1/5$ second for the message to complete the entire circuit from your eye when you catch sight of the sniper to the muscles of your arm as you start aiming.

In pathways frequently traveled by nerve impulses, as

they would be in this case for the expert rifleman, the message goes through a little more smoothly and rapidly than it does the first time a man is on the rifle range. This is a part of the smooth efficiency of well-learned habits. It is the result of training.

Certain parts of your brain are devoted primarily to receiving or sending out certain kinds of messages. Through a tremendous amount of research it has been possible to map out roughly what certain regions of the brain do. Certain outstanding ones are shown in Fig. 6.

At the top of your head is a motor area concerned mostly with control of your muscles. Just back of it is the part of your brain that receives sensations of touch, temperature, pain and movement from the skin and muscles. The hearing centers are at each side of your head, below the motor area. At the back of your head is a visual area. A bump on that part of your head will make you "see stars."

These brain areas are not shut off from each other. On the contrary they are intimately connected by a network of tie-ins which make possible all sorts of complicated coordinated action by your eyes, hands, feet, and other parts of your body.

Other activities of the brain are not, so far as is known, so specifically located in certain areas. The big frontal lobes back of your forehead appear to help you to look ahead and plan for the future and to make good judgments about what will be best for you in the long run, but this seems to be a general activity of this whole large part of the brain, not any one small area. For this sort of reason, certain parts of the brain can be damaged without any serious permanent effect.

There is no scientific evidence for believing that general traits of character are tied up with any particular small part of the brain. There is no little bit of the brain that makes you polite or generous, no part that is entirely responsible for whether you are a hard fighter or not.

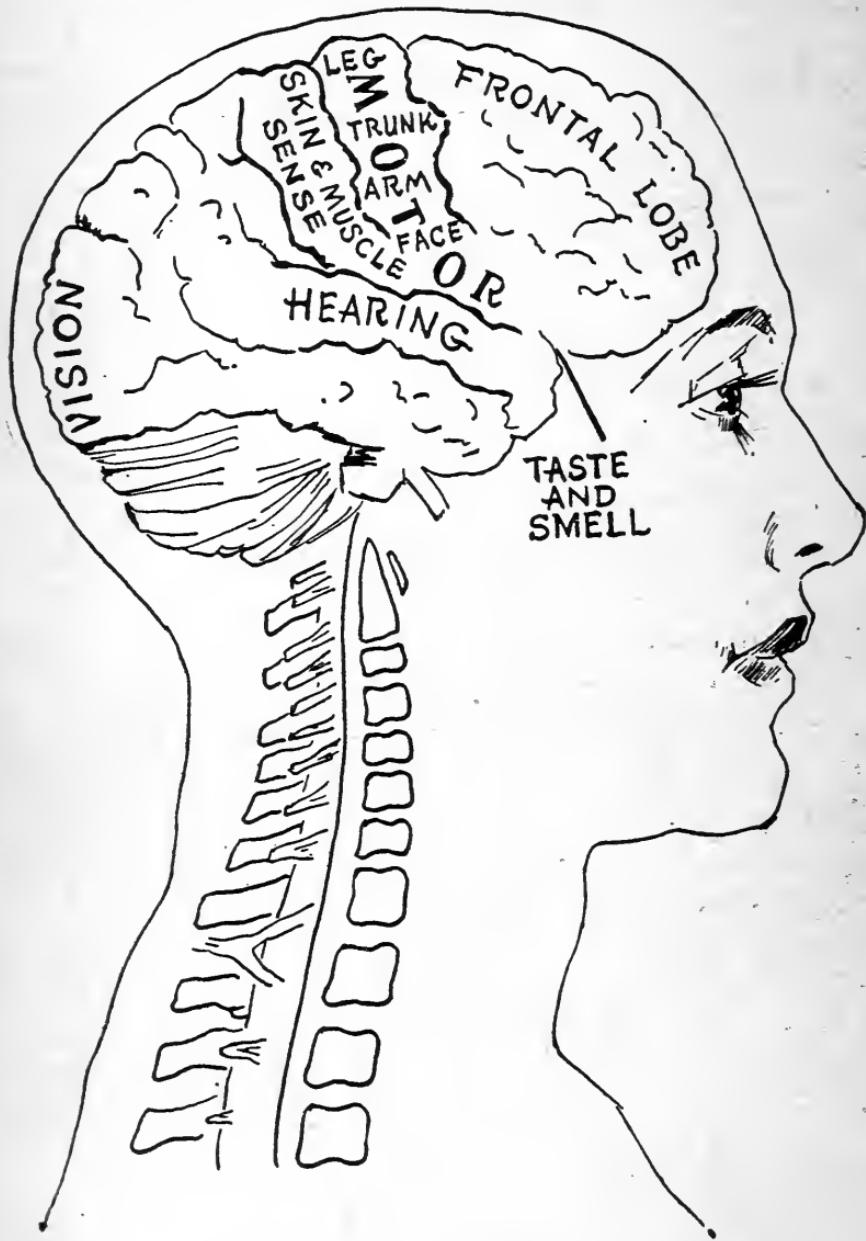


FIGURE 6. Regions of the brain.

RECOVERY FROM INJURY

Damage to the nervous system anywhere along the line from the sense organ to the brain, through various regions of the brain, or between brain and muscle, can break the flow of messages. Complete recovery is possible in only three ways.

Very often there has not been any real injury to the nerves. A wound or accident may be interfering with the proper working of brain or nerve simply by causing pressure against it. A blood clot, for example, or a piece of bone or steel may be pressing against the nerves. Recovery may then be complete when the pressure is removed by an operation or by gradual healing.

In some cases the injury itself can be repaired by the body, the damaged nerves grow back as they were. Human brain tissue, however, once destroyed, never grows back. Re-growth of nerves occurs only in cases where the connection is cut outside the spinal cord and brain. Where you have lost the power to feel or to move a part of an arm or leg, because of a wound higher up the limb, you may recover in this way. But the recovery will not be fast. The re-growth of nerves may take many months.

The other way in which recovery comes about in the brain itself is by having the functions of the damaged parts substituted for by action of other parts that have not been injured. This does not occur when the injury is to nerves outside the brain. But in many brain wounds, even some very severe ones, pretty complete recovery is reached in this way. In some other cases, to be sure, this kind of recovery does not go very far. It depends upon the particular parts of the brain affected. In any case this kind of recovery is slow.

Brain injuries differ from most other wounds in that they often do not cause much pain. There are no sense organs within the brain itself. The man who has been wounded in his brain even seriously may be quite unaware of the extent of his injury. For the same reason a

surgeon operating on the brain may not need to keep giving his patient an anesthetic, after he has made the cut through the skull.

Instead of feeling the sharp pain experienced by a man wounded in the leg or the chest, the man with a brain injury is much more likely to feel a vague anxiety that he does not clearly understand. It is like some unexplainable evil hanging over you. You may be tense, worried, fearful.

This anxiety may last for only a few days or a few weeks, or it may last for months or years. It is likely to come from the immediate condition produced by the injury, and so as the wound heals the anxiety lessens. Patients are usually kept in bed or told to avoid any sudden getting up or other abrupt changes in position for two weeks or more. Many patients with severe brain damage are able to begin work again within six to ten weeks after their injuries.

When the period of anxiety lasts longer than that, it may be because the patient has been frightened by false information about the effect of this type of injury or (and this can easily happen in combat areas) the anxiety which the patient thinks is due to his head wound may really come from a combination of worries and shocks.

If this should happen to you, don't hesitate to report your anxiety to a psychiatrist. He has had experience with hundreds of men who have gone through the same thing, the same periods of anxiety. He knows what to do for you to help you out of it.

DIFFICULTIES WITH SPEECH

Another possible serious effect of brain injury is an upset in ability to talk or understand the speech of other people.

Most combat-caused stuttering is, however, not due to brain injury. It is in no way connected with it. Any man, if he is scared badly enough, has trouble in speaking;

he may be tongue-tied or stutter. Sometimes, this effect of violent fright lasts long after the moment of terror is gone. It is just nervousness, like a trembling of the fingers or inability to sleep. It has nothing to do with brain injury.

But some men with brain wounds act as though they had forgotten how to talk. They have no paralysis of tongue or lips or any of the muscles necessary for speaking. They understand what is said to them, but cannot reply. A man wounded in this manner is usually irritable and tearful and depressed. He acts as though he did not want to talk.

Other brain-injured men are able to talk and in fact do talk a great deal. They are not depressed. Their trouble with speech is not in speaking, but in understanding. The English they hear other men speak is no more intelligible to them than Chinese would be, or Greek.

The reason that the same wound does not affect both understanding and speaking equally is because these activities, despite their close relationship, are to some extent controlled by different parts of the brain. The ability to understand speech usually returns more quickly than the ability to speak.

In right-handed people only an injury to the left side of the brain will cause disturbances of speech or understanding. That is because the left side of the brain is the important, dominant side in right-handed people. Injury on the right side does not bring about any noticeable interference with speech unless the wounded man is left-handed—except in the rare case of a man who is right-brained even though he is right-handed.

SEIZURES

Serious brain injuries sometimes result in epileptic seizures. The development of epileptic fits or seizures is a common cause for separation from the Service, but only

a few of these cases are caused by brain wounds or by any other accident of military service.

The reason why these soldiers and sailors develop seizures is only because this illness develops in a certain number out of any group of young men or women. About a third of the civilians who have epilepsy do not have their first seizure until after they are twenty. Many of the men in the Service who develop the illness would have had it anyway if they had never gone into the Service.

Most epileptics are perfectly normal when they are not having a seizure, and they do not have one very often. It is very hard for the medical officer at an induction center to pick out a man who at times has fits. The man may not even be aware of them himself because in some persons they occur only during sleep. Such a person is hardly handicapped at all for civilian employment, but the Services cannot afford to have a man behind a gun, at the controls of an airplane or on lookout duty who might lose consciousness at a critical moment.

Epilepsy is an anciently recognized disease and affected such illustrious patients as Alexander the Great, Julius Caesar, Byron, Dostoevski and de Maupassant. But comparatively little is yet known about its causes. Apparently an attack is due to an upset in the chemistry of the brain cells—an excess of acid or lack of oxygen. Holding the breath can bring on an attack in some persons; breathing very fast starts a fit in others.

Epilepsy is believed to occur in persons having a certain proportion of improperly developed cells in the brain—convulsions are quite common in babies—and is a possibility when large numbers of brain cells are damaged by a wound or by a tumor.

A man who has epilepsy is the person least likely to see his own seizures. In any serious fits he is likely to be unconscious.

Such a fit often starts with some sort of trigger action—the twitching of some one muscle or muscles, often in the face. Warning of an on-coming attack may come in

the form of hallucinations—imaginary flashes of light or shining figures, or they may be hallucinations affecting some other sense than vision.

The seizures may be slight or severe. The most severe are called *grand mal* attacks. They are convulsions which consist of violent contractions of the muscles. Sometimes the contractions alternate rapidly with relaxations so that the patient throws himself about violently. Sometimes the man's body seems to lock in a continuous, uninterrupted contraction which involves the greatest exertion. The most important first aid measures are putting something in the man's mouth to keep him from biting his tongue and holding him so that he doesn't hurt himself against anything.

More common are *petit mal* attacks. They may involve less intense convulsions, minor twitchings of the muscles. Or they may consist merely of a momentary lack of consciousness, marked only by staring blankly into space for a few instants. Some people have only these *petit mal* attacks, some have both them and the *grand mal*.

Seizures can be caused in almost anyone by certain extreme conditions—such as certain diseases. Epileptics are merely those who are especially susceptible. Many normal people often have an experience which is something like a very minor seizure. That is the experience of involuntarily jerking or twitching the body while on the way to sleep.

After the convulsion passes, an epileptic may go into a limp stupor during which he is in a twilight state of semi-consciousness and then he gradually returns to normal. Some men get over severe seizures rapidly.

A severe fit looks very bad—as if the man were in great pain. But often he will remember nothing whatever of the fit, and his only pain will come later from possible outside injury.

In recent years a great deal has been learned about how epileptic seizures are produced, and something about how to control them. Anyone who has seizures

should keep in touch with a physician. Methods already available for reducing the intensity and frequency of attacks may work for him. He also wants to be in a position to take advantage of any further advances in medical techniques that may be made in the future.

If you have such seizures at any time in the Service, you are pretty certain to be discharged. Don't let that discourage you about seeking other types of work. An epileptic should not drive a truck in heavy traffic or work around unguarded dangerous machinery, but most kinds of civilian employment can be filled without hazard by men who have occasional convulsions, if they are getting medical care. When you go out of the Service, ask your medical officer for advice about what sorts of work you should avoid. At home, go to a veteran's hospital clinic or to see a civilian physician and follow his advice and treatment.

INJURY TO SIGHT OR HEARING

NO MAN MAKES the most of himself. No one uses all his abilities. Some capabilities always lie idle or little used, because others seem more important to us. One man might have made an excellent physician except that he wanted to be an engineer and so put all his energies into that. He couldn't do both at the same time. Another person plays the violin beautifully, but it is only a spare-time hobby with him; his main efforts go into selling real estate, or teaching high school math, or working in a bank. So it is with your senses.

You have wonderfully sensitive ears. It is possible to hear a sound so faint that it moves your eardrum only 4.5 thousandths of a millionth of a millimeter.

Your nose is a better detector of chemicals than anyone has been able to make. By smell, you can tell the presence of only two-seven-hundred-million-millionths of an ounce of mercaptan, which has a peculiarly foul odor.

Your touch is mighty sensitive, too.

But the man who has good eyes tends to depend on them exclusively. He seldom makes full use of his other senses, even hearing. Through lack of practice they become rusty. Sounds fall on ears that do not hear them, smells go unobserved, and a touch has to be outstanding to get any attention at all.

In combat, of course, particularly in night fighting, men began to think about these long-disused senses. Reports started coming in from the front that scouts could locate a bunch of Japanese soldiers by smell—some said the smell detected was the fish heads Japs like to eat; others claimed that they could actually pick up the body odor, which seems different from the smell of a white man. Other men found that when it is impossible to see a sniper, it is still possible to hear betraying movements, the sound of spitting, the fall of an empty cartridge to the ground.

If you have lost the use of your eyes, you, too, are going to find out a great deal about the usefulness of all your other senses. It is like exploring a new world, for the most part completely uncharted up to now. You will be an explorer and what you will find out may be of great assistance to other men, both those who see and those who are sightless.

Psychologists who have devoted years of research to learning about how your senses work know that there is still a wealth of undiscovered knowledge about how hearing, smell, touch and the other senses can be trained to full usefulness.

But some things are known, and these may be of great usefulness to you. They may start you thinking, too, about how to lay plans for your own mapping party in this unexplored world.

SENSING OBSTACLES

Your ears can serve as a sort of personal radar to warn you of approaching obstacles and to give you information about your surroundings.

You may have heard blind men speak of "facial vision." That is the name they give to the vague feeling that a wall or other solid obstruction is close in front of them. Recently, research in psychological laboratories has brought out just what this facial vision is. It is your

ear-radar in operation. The blind man couldn't say how he knew the wall was there until scientists found out how he did it. The radar you carry around in your ears is so efficient and automatic an instrument that you get its report even without knowing how it works.

And if you have eyes to depend on, of course you never pay attention to such delicate warnings from your ears. That is why the people of London got so many bumped shins in the early days of the blackout. The Londoners who were already blind laughed at their clumsiness.

But this is how the thing works. Every move you make as you walk makes some kind of sound. Your heels click on the pavement or make a softer sound on the grass or on a rug. Your clothing makes a sort of swish. A watch-chain or the coins in your pocket may rattle or clink.

The first information you get about where you are walking is the sound picked up directly by your ears—if you are listening. When your feet stray off the sidewalk onto the grass, you know it—from your ears as well as from the way the ground feels to your feet. You also know from both hearing and touch, whether you are walking on gravel, sand, cement, a leaf-strewn path or a wood porch. You know when you walk on a metal cellar-door in the city or when you cross a muddy section of the road in the country. All the sounds that help you know these things do not come from your feet; you will hear your sleeve brush against a hedge. These are good clues to your whereabouts.

But they are only the first, the plainest clues that your ears can pick up. For information about objects that you are not actually touching, you will be able to pick up echoes.

To the architect or engineer who is planning a public hall echoes can be a great nuisance. But to the man trying to find his way around with the help of his ears, echoes are extremely valuable.

Until you pay some attention to echoes, you do not realize how important they are. Did you ever go into a

soundproof room with sound-absorbing materials all around the walls? They have them in laboratories, sometimes, or places where tests or experiments with hearing are going on. They are not pleasant rooms. When you walk in and close the door, you feel as though you were in a dead place. Your voice sounds thin and unnatural—as though it were snatched away while you are speaking. The silence surrounding you is oppressive and you almost think you can feel it. Little noises like your breathing, your heartbeat seem loud.

In the early days of radio, they tried to make broadcast studios soundproof and completely sound-absorbing. After they had tried it a while, they began taking out some of the sound-absorbing material. The music didn't sound right played in a place without any echoes at all.

Some places echo much louder than others. You may have tried when you were a small boy to holler down a well or into the mouth of a cave just for the fun of hearing your call come back to you. You can also get echoes from a mountain, or the side of a building, or from a wall.

You have no trouble in hearing these echoes and telling what they are when they are loud and clear and come some time after the original sound. But when they are faint and quick, you hear them too. Only then, it may seem to you more like a difference in the sound of the original noise. Your voice, or your whistle or your footstep sounds different.

To train yourself, pay careful attention to all the sounds as you walk. See whether you can tell any difference in the sound of your voice when you are standing in front of a tree, a brick wall, a frame house, a metal garage door.

You are ready now to try yourself out on "facial vision." Only you will want to change the name of it to "radar pickup." You may need the help of a friend who can see. What you want to do is to get into a position 100 feet or so from the side of a house or a big stone wall.

For safety, you will want to know that there is no barbed wire or kiddie car to trip over in the way. A day when there isn't much wind is best. You want to be able to pay attention to your new instrument without any distraction.

Now simply walk toward the wall. This time don't try to hear anything in particular; you won't. The signal you will get is not likely to be recognized as a sound. Just be on the alert for a sort of hunch—a feeling that something is in the way. It may seem like pressure. It may be even more vague than that. When you have a feeling which one blind man has described as like walking into a shadow, stop and stretch out your arm. You may feel the wall close in front of you. But if you don't, or if you bump your nose on the wall before you feel anything (your friend can help you not to), don't be discouraged. This takes training and practice. You probably wouldn't be able to find anything with the mechanical radar either if it were the first time you tried to use it.

The reason that psychologists know that your personal radar is in your ears and not in the skin of your face as it has seemed to so many blind men, is by laboratory test. A blind man who was very good at using this instrument, lost it when his ears were stopped up. He still had it when a veil was put over his face.

You will discover that you can find your way around best when there is not too much other noise from traffic, radio or other sources. Sometimes it is a good idea to wait for a minute to let a noisy streetcar go by, or until a child gets through giving a war-whoop.

You can add to the effectiveness of your ears by wearing shoes with leather soles and heels rather than silent rubber and by carrying a stick, not for leaning on or tapping in front of you the way they do in the movies, but for brushing through the grass or hedge beside you or for touching lightly to steps in order to gage their height. At home, it is better if the rooms are not too well sound-proofed by draperies and upholstered furniture and rugs.

LOCATING SOUNDS

It is easy for you to find anything provided it makes a noise. That is because you have two ears, not just one.

If a sound comes from your left, it is just a little bit louder in your left ear than in your right. And it also gets to your left ear just a fraction of a second sooner. Of course you probably will not be aware of either of these differences in time or loudness. Your hearing jumps your mind directly to the conclusion that the sound is on your left.

If the sound is on your right, you hear it there by the same process reversed.

But what you actually do, most likely, is to turn your head back and forth until the loudness is equal in both ears or until it reaches both ears at exactly the same instant. Then you feel sure that you are facing the source of the sound. The chances are that you are right, but you might possibly be fooled if the sound happened to be exactly behind your head.

There are only two possible positions for a sound to be coming from and still be heard exactly the same in both ears no matter how you turn your head around. That is directly overhead or beneath your feet. In that case you would have to bend over before you could locate the sound.

The low pitch sounds (like gunfire) are located mostly by the time difference in the arrival of the sound at your two ears. Since these sound waves are long, there is a good chance for the time difference to come into play. For the same reason, these sounds slip easily around your head so that there is little difference in loudness at your two ears.

On the other hand, the direction of high pitch sounds (as in a whistle) is spotted almost entirely by the loudness-difference. The waves are very short and do not leave much chance for differences in time to operate, but being short, they cannot easily get around your head. The ear

that is wholly or partly screened by your head hears a fainter sound than the other.

The hardest sounds to locate are those in the middle frequencies in the neighborhood of 2,000 waves per second (about three octaves above middle C) because this frequency is too high for time-difference to be very effective, too low for much difference in loudness between your two ears. Both principles work together, however, for most sounds because most sounds are complex. They have in them both low and high frequencies.

It is on this ability of your own two ears to locate the source of sounds that the methods of sound detection of airplanes are based. If your ears were farther apart, they would work better than they do. The loudness difference between them would be greater and so would the time difference. For this reason, sound detectors are essentially two big ears set away from your head on long sound-conducting stems.

LOSS OF ONE EYE

Loss of one eye is not much of a handicap. The chief difficulty you face if you have only one eye is that your nose gets in your way. You must turn your head in order to see some things. Thus you may miss some events that are happening on one side of you.

But what objects you do see you can find just as well with one eye as with two. And your one eye does not get any more tired with all its looking.

There is, however, one vision job at which the one-eyed man is at a disadvantage and that is the perception of depth.

For three-dimension seeing, the man with use of only one eye has seven clues; the man with the use of both eyes has more. These are the seven clues used by just one eye:

(1) *Size.* This is helpful if you are familiar with the object and know how big it ought to look at different distances. It works with men, horses, automobiles, railroad

cars, but you might be fooled by an airplane (unless you recognize the plane) because some are so much bigger than others.

(2) *Perspective*. Railroad tracks seem to get closer together in the distance. The far end of a book lying on the table looks farther away than the near end because the far corners look closer together. Thus perspective really uses size as a clue.

(3) *Haze*. Hills in the distance look blue and blurred. But you can be fooled on this point in a place like Arizona where the air is clear.

(4) *Lapping*. Close objects cover up part of those farther away.

(5) *Motion*. If, when you are still, you can't tell which of two trees is the farther away, try moving your head or take a step or two. More distant objects move with you. Closer objects seem to go the other way.

Suppose you are riding on a train. You look at a tree half a mile off. The hills beyond it move steadily ahead. The moon rising behind them moves ahead more rapidly. But the fence only a hundred yards off moves backward and the telegraph poles close to the track snap by to the rear.

(6) *Shadows*. Shadows help most when the sun is low. If there is no shadow, what you see is something flat on the ground. If there is a shadow on the side away from the sun, it is a hill or something that stands up from the ground. If the shadow is on the side toward the sun, then what you see is a hole. If one object lies partly or wholly in the shadow of another, then it is farther away from the sun.

(7) *Focusing*. The camera fan who owns a camera equipped with a range finder knows that he could use his camera as a yardstick. You just focus on the person or object you want to know the distance of. When it is clear, the focusing scale tells you how far away you are.

You do much the same thing with your eyes without realizing it. When you look at something, your eyes auto-

matically put it in focus. But it takes an effort of your eye muscles to focus on a near object, and it is relaxing to look at a distant object. You may not be aware of the action in your muscles, it is so completely automatic, but you naturally see the object as far or near.

The man with two eyes has two additional cues:

(8) *Convergence*. When you look with two eyes at anything close to your face, your eyes roll toward your nose as they both look directly toward the object—they converge, or "toe in." They converge less if the object is farther away. For distant objects, this clue does not operate because the lines of sight are parallel to each other.

(9) *Disparity*. What a two-eyed man sees with his right eye is not exactly the same as what he sees with his left eye; he gets a little different view of the same object. It is this clue that gives him a vivid sense of depth and solidity. It is this principle of disparity that is used in the military range finder—the "eyes" of such an instrument being placed farther apart than human eyes so as to give a better depth or distance gage.

As a matter of fact the one-eyed man is really not badly off, especially after he has learned to use to the full all the clues available to him. He can even learn to land an airplane, although he has difficulty at first if he has just lost his other eye. It is true that he is not so good as the two-eyed fellow in perceiving distance, but even there he can see everything about distance that shows in a picture or a movie.

DISTANCE SENSES

Vision and hearing are the great distance senses. It is by means of our ears and our eyes that we learn anything at all about most things beyond the reach of our hands. Thus our particular world is enlarged from a matter of six feet in diameter to perhaps miles when we use our ears, or thousands of light years when we use our eyes to look at the stars.

That is why loss of either hearing or sight is likely to give you a walled-in feeling. But this feeling can be prevented, in part, by a systematic attempt to keep contact with the distance.

If it is the use of your eyes that you have lost, then radio and telephone will help you to lengthen the reach of your ears. You should learn to typewrite so as to be able to keep letters going to your friends in far places. Make it a point to listen to news broadcasts to make up partially for not being able to read the newspapers. Sports and feature broadcasts, too, with their blow-by-blow descriptions can be used to give you a mental picture of things of interest to you.

If you have lost your hearing, then the devices you particularly need are those that will prevent you from being cut off from your friends. This means doing all you can to be sure you understand what is said to you, for there is no adequate substitute for speech as a means of communicating thought.

Three out of four men who have suffered hearing loss in the Army are benefitted by the wearing of electrical hearing aids. These must be fitted to you after careful tests of your remaining hearing, to select the particular device that will give you the most aid.

The hearing aid should be worn even if you have enough hearing left in one or both ears so that you can hear speech when you pay close attention and when your friends speak loudly and distinctly. Such attention on your part and the effort on the part of your friends to shout is bound to cause a certain amount of strain; and that takes away, to some extent, the fun and ease from what would otherwise be an enjoyable conversation.

LIP READING

Whether you are helped by a hearing aid or not, you should learn lip reading. After only a few weeks of practice (only about six weeks for most Army men) you will

find that you can follow a conversation carried on in a normal tone of voice. Of course you will still want to use your hearing aid, if it helps you, but there will be times—as when you go swimming—when you will not have it with you. It gives you a sense of freedom not to be entirely dependent upon such a gadget, however convenient it is.

Lip reading is made possible by the fact that in making speech sounds it is necessary to place your lips, tongue and teeth in certain positions.

The mouth movements you need to learn to notice in order to recognize the consonants are of only four groups: (1) lip movements; (2) tongue and lip movements; (3) tongue movements; and (4) throat movements. You can't very well see the throat movements; the other words used help here to give you the meaning. Usually, that is relatively easy; you are not likely to hang up the cat or give milk to your hat.

In the first group you will find three kinds of *lip movements*. You shut your lips to say *p*, *b*, or *m*. You put your lower lip against your upper teeth to say *f*, or *v*, and you pucker your lips to say *w*, or *wh*.

In the second group, *tongue and lips* cooperate to produce three different sounds. For *r* you pucker the corners of your lips and sound the letter with your tongue against your gums or the front part of the roof of your mouth. For *s* and *z* your tongue goes against your teeth and your lips stretch wide and narrow. For *sh*, *ch*, *j*, and soft *g*, your lips stick out but the sound is made as you expel breath between your tongue and the roof of your mouth.

In the third group, the lips do not move; the sound is made by your *tongue* against your gums or roof of your mouth or against your teeth. This is how you speak *l*, *t*, *d*, *n*. The tongue-to-teeth sound is *th*.

The sounds you can't see are *y*, *k*, hard *g*, and *h*. The movements for these are in the throat.

Vowels are understood by watching the size of the mouth opening and the shape of the lips. Your mouth is

open wide when you say short *a* (as in *hat*) *ah* (as in *far*) and *aw* (as in *raw*). The opening is medium for short *e* (as in *let*) short *u* (as in *rub*) and short *oo* (as in *good*). It is narrow for long *oo* (as in *boon*) short *i* (as in *lid*) and long *e* (as in *weep*).

You pucker your lips for the long and short *oo* sounds and for *aw*. Your lips are relaxed for short *i*, short *u* and *ah*. And they are stretched out for long *e*, short *e* and short *a*.

Some of the vowel sounds are not single sounds but combinations. Long *i*, for example (as in *hide*), is really *ah* followed quickly by long *e*. Long *a* (as in *late*) is really short *a* followed by long *e*.

There are slight differences in the way people make some of these sounds in different parts of the country, especially in the South. It doesn't take much extra practice to learn these differences.

You can learn what these positions of the lips and tongue are in just a few hours. From then on, progress in lip reading is a matter of practice and skill in learning. A very good way to practice is to go to the movies. If you wear a hearing device, leave it off and see whether you can't catch the words without it. You will find that the action and gestures are a great aid in understanding what is said; and once you learn with this sort of help it is easier to read the lips alone later.

EMOTIONAL DIFFICULTIES

Any kind of physical defect tends to make a person self-conscious and sensitive, but blindness and deafness, because of their nature, seem especially likely to make a man feel cut off and lonely. The blind man is curious and sometimes fearful about what he cannot see; the deaf man feels the same way about talking he cannot hear.

It pays to make a deliberate effort to guard against such feelings. Don't let yourself brood alone. If, because you cannot see, you fear that something may be wrong about your appearance, encourage your friends to be

frank in telling you whether your necktie is crooked or there is gravy on your blouse. Ask them about such things and thank them. When you are blue, the two best remedies are work and the company of other people.

If you are deaf you may sometimes see people laughing and talking together without being able to tell what they are discussing. Don't ever let yourself jump to the conclusion that they are talking about you. Don't avoid their company. What you need is more practice on your lip reading so that you can take an active part in the conversation and enjoy the jokes with them. Of course, you will make mistakes at first and some of them will be funny. If you have ever learned to speak a foreign language you will remember that such mistakes are natural for anyone learning a new way to talk.

Depression and discouragement are natural too. It is not easy to get along without the use of one of your senses after you have had the constant use of it for more than twenty years. It may, sometimes, be necessary to learn a new way of life.

But you are not handicapped in the same way that a man is who has been blind or deaf from birth. You had all your senses to help you develop and learn while you were young. You have ever so much information stored away in your memory that will be useful to you all your life. You will be surprised at how many sights or sounds you can remember which you hardly noticed at all when you had full use of your eyes or ears. And you are not at all in the position of an old man to whom loss of sight or hearing may be the symbol for loss of mental and physical vigor through aging. Your brain is still in good shape for learning new things.

A physical defect is not necessarily a handicap. If you are able to compensate for your loss by mechanical devices, or if you are able to find new ways of doing things so that you are able to live a normal, effective, self-supporting life, then you are not handicapped, you are not disabled, you are not of any less value in the world.

LOSS OF LIMB

YOU CAN'T REMEMBER learning to walk.

You learned to handle common objects like cup and spoon even farther back in your infancy. You've forgotten about that, too.

If now in manhood, you lose an arm or a leg or even a foot or hand, you are faced with learning all over again a multitude of simple acts that seem to you as if they had always been automatic.

Naturally it is going to be difficult for you to think every time for a while how to eat and drink, or how to take a step. It is going to seem, perhaps, that it is impossible to learn such things—that they must be natural, instinctive, or else that they can't be done at all.

If you have that feeling, watching a baby would be an eyeopener for you. A baby learns how to pick up, hold, and play with a ball by a great deal of repeated practice in holding it, in turning it, pushing it, rolling it, patting it and squeezing it. He is cheered on in his practice, which to you might seem dull routine, by the fact that the whole idea of being able to do things with a hand is new to him. He looks at his fingers as if they were a big surprise to him, as though he had no notion that they belonged to him. He is amused by what happens when he moves them. As soon as he discovers that his arm and hand can be used to reach and hold things he wants, he then has a very good reason to keep on with his practice.

NEW LEARNING

Some of the practice you have had all your life is going to help you in finding new ways of reaching for things and holding them. Some of it will not help, and you will have to start all over to learn with an artificial hand.

All the thousands of things you have learned about the physical properties of familiar objects—their textures, weight, and maneuverability—this information you retain. You don't have to learn it again except with respect to new objects you have never handled before.

What you have to learn this time is what you can do with the prosthetic appliance ("prosthesis" is the general name for all artificial body parts) that is given you to take the place of your missing arm. You won't be so discouraged at your first clumsiness in using it if you think of it as a tool, rather than as a substitute arm. Remember your first attempts to use a hammer or an ax? Did you ever hit your thumb or miss the log?

People who lost an arm used to think they had to have something in its place that would *look* like an arm. They used to feel that wearing a gray kid glove on the artificial hand was much more important than having a prosthesis that could be used for any practical purpose.

But in designing the best of modern artificial arms and hands the attempt to keep up the appearance of a hand has now been abandoned. Instead the new appliances are very ingenious tools useful for enabling a man to do all the acts of daily living. Special attachments are provided so that he can pitch hay (without raising any blisters), hold a tool without any slipping, work a lathe or other machine, or do many other special occupational tasks as well as anyone else. With some of these attachments a man can hold a piece of work more firmly than he could with his own fingers. But as with the hammer and ax, skill in handling them all has to be learned.

If you have lost an arm or a hand, here are some tips

that will help you to recover your normal efficiency and keep you from feeling like an invalid or a cripple.

(1) Don't wait until your wound has healed before you begin to learn to do new things. It takes time to learn them. You have a great deal to learn about the use of the cut muscles and nerves. Just as soon as your doctor permits, begin to practice moving what is left of your arm, putting it in various positions, judging distance, coordinating its movements with those of your other arm and the rest of your body.

(2) If your right hand is gone, use your left hand, of course, but don't expect too much of it. A veteran of the last war who has gone through the experience warns especially against trying to develop a good handwriting with your left hand. It can be a terribly discouraging business, especially if you are naturally strongly right-handed. And it is not at all necessary. Of course you will want to learn to make some sort of hen-scratches that will enable you to get a note off home to keep the folks from worrying about you. But if the letter is from you, they won't care whether the writing is perfect or not as long as they can read it. When you get your artificial right hand, you will learn to write with that and you will most likely do a much better job with it than you could ever learn to do with your left hand. And you will probably want to learn to use a typewriter.

(3) Don't discourage yourself by thinking about all the many things you used to do with your right hand and cannot do now. You don't have to learn them all in one day—or one week. Break down the learning into small sections. Set yourself one learning job at a time. It is not too hard to learn any single act. When you have mastered that or when you realize that mastery is in sight, then take up the next thing.

(4) You will find most difficulty with your artificial hand in handling or picking up smooth objects on which you can't get much traction. A little forethought and ingenuity will help you with this. You can always carry a

handkerchief to throw over a metal doorknob that you want to turn. You can put on your drinking glass a cloth or straw jacket like those that are used to absorb moisture on highball glasses. If you have one good arm, you may think that you will use it for all such difficult jobs. But that might be a mistake, especially if you are strongly right-handed and have lost your right hand.

(5) Unlike the job of learning to use an artificial leg, the business of learning to use your artificial arm is never finished. Each new thing you want to do will present a new problem, will require a new specific skill. This means planning. Try always to think ahead to what you are going to have to do. Work out the best way of doing it and begin, if possible, to practice in advance.

(6) Part of feeling at home with your artificial arm is in looking natural. You don't want other people to be always conscious of your arm any more than you would want them to stare fascinated at the way you trim your mustache or the peculiar plaid necktie that your aunt picked out. The trick here is to avoid calling attention to it yourself.

Don't hold that shoulder in a stiff, unnatural position. If you are the kind of person who gestures a great deal when you talk, don't make the mistake of trying to hold that arm quiet at your side. Any arm, real or artificial, is more noticeable in an unnaturally-still position than it would be waving around freely. You will find that when you are able to forget about it completely other people will too. Their interest will be absorbed by what you are saying, by the expression in your eyes, or by the things you are calling attention to, talking about.

Learning to walk with an artificial leg may seem harder at first than it would be to learn to use an artificial arm. But what you learn, if you learn it right, you have to learn only once. Walking in the snow or on a dance floor may be somewhat harder than walking in the hospital ward, but in general it is pretty much the same thing.

The main thing that you have to learn in walking is how to balance yourself. When you were walking on your own two legs, if something threw you temporarily off balance, you recovered it by movements mostly of your foot muscles. Maybe you didn't know that; maybe you never noticed how you did it—you just straightened up. Now for a while you will have to pay special attention to that, and you will do it now with your hip muscles. That is a difficult trick until you learn it. You are using muscles you have never been very conscious of before and using them for a new purpose.

Be prepared, when you take your first step on that awkward unresponsive leg or make your first attempt to work with an artificial arm, to feel a sudden overwhelming sense of loss. It is a common experience. And it is a shock, because you may have thought you had already gotten used to the idea of being without your arm or leg: that you were hardened to it, grown tough.

But when you get up on your feet again, you have a new adjustment to make. Now is the time to comfort yourself, if you can, with the thought that it was a sacrifice made in company with many another fine man for what you all believe is something worth such losses.

Throughout the process of mastering the use of your prosthesis, what you will be concerned with is *learning new skills*. Look back at the chapter on that topic (Chapter 4). There you will find the general facts about how skills are learned. You will be able to figure out ways in which you can apply those facts to your own special job of learning.

SENSE OF LOSS

The emotional pain of losing an arm or a leg is very great, particularly during the first weeks or months after the injury. This part of it may be harder to get through than the physical pain. But it helps if you can understand

something of why this particular kind of injury can be so distressing.

More than any other kind of injury, the loss of a part of your body is likely to reawaken the forgotten blind terrors of your childhood.

Many a child is threatened by older children who are bullies, or by grownups, with having some part of his body cut off. "Stop picking your nose or I'll snip it off," the grownup says, either as a jest or as a thoughtless threat. The child hasn't lived enough years to know that the threat isn't meant literally. He takes it in deadly earnest. If you watch a child scolded in this way, you can see his look of terror, when he is threatened with cutting or burning off of hair, fingers, toes, even genitals. "The policeman'll break your arm off." "It'll wither up and fall off." "I'll knock your block off."

For many a child, the threat of having some part of him taken away becomes a symbol of his helplessness in the world. And a scared child is really badly frightened. Few adults ever feel quite the helpless terror of childhood, because few adults are ever utterly helpless in the way that a child may be.

These threats that many, perhaps most, young children have experienced get forgotten along with most of the rest of what happens in the early days of life. But they leave their marks in your mind. The adult who loses a leg is likely to find himself experiencing a sense of helplessness in the face of the world, a vague anxiety, such as he has never had since early childhood.

If you are in this situation; it can help you to realize that your fear is not, as it may seem, just about what this injury is going to mean to you. You are afraid also without realizing it, of the unknown consequences that you guessed at, or had nightmares about, in childhood. This is a kind of injury about which you very likely developed fears in early childhood. If you had ever actually lost a leg or your nose in childhood, you would have learned how to get along without it and imaginary terrors would

have given way to reality. As it is you are finding the reality for the first time as an adult. You still have to drive away the childish nightmare which comes back without your realizing it.

Knowing about this fact will help you get rid of your anxiety because you will begin to see that the strength of your fears is not really justified. It will enable you to face your problems squarely, without either exaggerating them or being afraid to admit to yourself how much you are hurt by your loss. Then and only then will you be able to learn how to overcome both the mental and physical handicap your loss has put on you.

Your anxieties are, of course, not all ghost worries. Some are based on fact or experience. One is that people—including of course you yourself—tend to think of “cripples” as a special race of persons. Your notion of what “cripples” are like is built up largely around what you have seen during your life, of certain conspicuously crippled persons begging in the streets. But they are the ones who have given up the effort to fit into normal life, and have found out that they can make a good living by appealing to people’s sympathies. They stand out. They want to stand out, want to be noticed, because they prefer to make a living that way. Some are not actually maimed, are faking a deformity; many such fakers are brought into court every year in large cities.

We don’t notice the much larger number of similarly handicapped men who are successful factory workers, salesmen, storekeepers, or lawyers. If some friend or relative of yours has had a serious injury, if he has a crooked spine or a short leg, you may not think of him as a “cripple.” It is not necessary for you to think of yourself as a “cripple” either, for it is very unlikely that there will ever be any reason for you to beg on the street corner.

Another reason for your sensitiveness about your loss is that, like most soldiers and sailors, you are probably at an age when you are naturally most concerned about your physical appearance. The way you rate with the

women means a lot to you. It means a lot for the enjoyment of life right now. It means a lot for the future because you want to feel certain that when the time comes you can find and get a wife with whom you will be happy, and raise a family. Without knowing quite why, you may feel that with a leg or an arm missing you won't be able to be a real husband—that you have lost part of your manhood. This fear is without foundation. Admiral Nelson lost an eye and one arm; yet he carried on one of history's great romances with Lady Hamilton!

Yet it may be given the color of reality by your realistic fear that you could not hide your handicap in the intimacy of courtship and marriage. If you have lost a leg, you may be able to walk along the street, go to picnics or dances without having anybody aware of it. But it could not be ignored at the beach or on a petting party.

But here again, if you realize clearly that this is why you are so terribly concerned about the future, you may learn soon that your concern is not justified. You will certainly find that with many girls—and maybe with the one you care about—a clean shave, neat appearance and considerate manners count more for you than acrobatics.

It must be added that choice of a husband or wife on the grounds primarily of physical appearance is almost certainly one of the least satisfactory ways of pairing off. Physical appearance doesn't last the way personality traits do. If your injury leads you, and any prospective wife, to place more emphasis on each other's behavior and less on appearance, you may well be led by your loss into a happier marriage than you would otherwise have found.

LIMB ILLUSION

Most people who have had an arm or leg amputated sooner or later have the experience of feeling that it is still there. If you have this experience while you are

in a hospital with other men who have also lost a limb, you will find that it is common.

If this illusion comes when you are the only man in the ward with this type of wound, or if it does not occur until after you have left the hospital and the doctor's care, you are likely to be perplexed if not worried about it. You are likely to find it a disturbing experience anyway—even if it does not come as a complete surprise.

Men report that they have a very clear and vivid impression that the missing leg or arm is really there. They can "feel" just where it is, have an impression of its size and whether it is cold or hot or comfortable. It may itch so plainly that you will reach without thinking to scratch it. You can move it about—if you get up quickly you may even try to step out on a missing leg.

In many cases, there is some severe pain in the missing limb. If yours is one of those which hurt, you will want to consult your doctor about it. There may be something he can do that will relieve the pain.

If, however, your imaginary limb is painless, you have nothing to worry about. Your awareness of the missing part may continue for years; in that case, it will probably come to coincide with your awareness of where the artificial limb actually is, and will thus seem very natural indeed except when the prosthesis is removed for the night. On the other hand, your feeling that your limb is still there may disappear in a short time. When it disappears, you may have the impression, felt by many men, that it gradually shrinks in size until at last it fades into the stump and there is nothing left. For some men it seems to disappear in the other direction—a foot will seem to be walking around under the leg but not attached to it. Then it grows less and less until finally even the toes or fingers are gone.

No one knows just how or why this illusion is felt. But to those who understand the structure of the nervous system (see Chapter 15) it is not surprising that such sensations occur. When a real foot itches or is cold or hot or

painful, impulses starting in the foot are carried along nerves from there to your spine and finally to your brain.

When your foot or leg is amputated, those nerves are not destroyed. They are not killed. Although the ends are cut off, they are still capable of picking up and transmitting messages to your brain. But your brain has only one way of telling an itch from a burn, and only one way of telling that the signal comes from your foot and not your head. Your brain tells this from the particular nerve fibers over which the impulse reaches it.

So when the cut nerves that used to lead to your foot are irritated in any way, the brain still feels the signal as coming from the missing foot.

There may be other ways in which the illusion can be aroused, if the proper nerve cells are set into action up close to or in your brain. But all this, too, can be clearly understood through knowledge of the nervous system and how it works, and becomes, when you understand it, no reason for alarm.

SUMMARY

The loss of an arm or leg is a serious blow to any man, a permanent loss. But those who were ready to face up to that fact squarely and go on from there have found that it is possible to do a great deal to lessen the effects of the loss:

(1) Study your situation carefully, with as little emotion as you can. Find out just what your limitations are going to be, and what limitations you can remove through learning and practicing new ways of doing things. Don't rely on your own guesses for this. You're likely to be much too pessimistic.

(2) If you are terribly depressed about your loss, try to understand why you feel that way. You will probably decide that, if you could prove to yourself that you are still a man, capable of a man's work and a man's re-

wards, you would no longer have any reason to feel so badly.

(3) Recognize the importance of learning new ways of doing the old things you can't do right now. Seek and take advantage of all the help you can get in learning most effectively how to use your prosthesis. Keep set to learn new things for yourself later, too, especially if you have an artificial hand.

(4) Face frankly all your anxieties about the future. Even where they are realistic, you can cope with them only if you know clearly what they are. And keep this frankness in your dealings with other people. You don't want to keep mentioning your disability all the time. But on the other hand it is also a mistake to let your friends and associates build up the feeling that they can't mention your disability within your hearing. That would keep them constantly aware of this difference in you while they remind themselves not to forget to keep silent about it. Without your restraint it is much easier for them to lose sight of it. And now and then there is going to be the need to mention your disability. There's no point letting such incidents be of any special importance, either for you or your friends.

“YEARS OF YOUR LIFE”

“THREE OF THE BEST YEARS of your life.” Those words are often used in speaking of a man’s time in the Service in this war. Most often they are used in saying that a man has “given up” several of his best years to the Army or Navy when he might have been learning a trade or getting better and better jobs, or completing his education, or otherwise getting a good start in civilian life.

For many men their war experience has been a tough one, especially for those who have been badly hurt in body or mind. But for most men the experience has been one with some gains in it as well as losses. And a great many men are coming back better men than they were when they first joined the Service—stronger in body, tougher in mind, better able to stand the strains of life, better at leading other men or working with them, and often with practical knowledge that will help in civilian jobs and civilian life in general.

If you have come through the tests of battle, or through the strain of other extremely hard service under rugged conditions, you will remember all your life that you proved yourself able to take it. Even if you had trouble in the end with war nerves or combat nerves, you went through plenty before you did. Maybe some stood more than you did, but a lot of men couldn’t take as much. And after what you have faced and gone through

in the war, there may never be any problems of civilian life which you can't tackle all the better for your war experience, especially after you have had the chance to get settled down into civilian life once more.

It is possible even for the man who comes back permanently changed, as by loss of limb, hearing, or eyesight, to become a better man than he was—through facing and overcoming his handicaps.

If the experience of war seems to take something out of you, it also puts something into you. In the simplest words, you may have been a kid when you went into the Service, but a man when you came back. You may have been uncertain of yourself when you went in and surer of yourself when you came out. You may have much more practical and general knowledge of men and of the world as a whole than when you started your service. And very probably you have clearer ideas about the whole world situation, which will help you as a civilian to work and vote to keep the world from going to hell again.

The hard, exhausting experiences of war and combat were not the whole story. Mixed in with those were happenings of a different kind which could make you proud of being a man. In battle, you could see the worst sides of men, but also the best that men have in them. You saw inhumanity and cruelty. But you know that for the sake of their own outfit, or a friend whose life was in danger, most men could do things impossible under ordinary circumstances. There were men who threw their own bodies over a grenade to save the life of another. There were men who kept on firing a machine gun when they were mortally wounded.

In ordinary civilian life you never see quite so much discomfort and suffering and bloodshed as you may have seen in your combat experience. But you never see so much courage and endurance and true friendship either.

The tough side of the experience—the discomfort, grief, and bloodshed—is bound to leave its mark upon you.

It always does on any man. But men are affected in different ways by the same kind of experience. And you yourself have some control over the kind of change it will finally make in you.

Some men are made bitter and hard by what they have been through. They come home feeling that the world has turned against them. They have been through hell and no one gives a damn. Suffering can affect you that way. You come through it scarred in spirit, with callouses on your heart.

But the same suffering can have the opposite effect. It can make you more of a man, better able to understand other men and to be patient or tolerant with their peculiarities. In fact, you can never have a real understanding of others without having endured a lot of suffering yourself.

Before you went overseas, you may have read about the things that happen in war. You went through maneuvers, and through assault courses with live ammunition. Or you practiced your job as a member of a bomber crew under realistic conditions, or whatever your military or naval training was. In Army training you probably thought it was tough when you first slept on the hard ground and maybe woke up to find a scorpion in your shoe. But when you came up against the real thing you knew better. It is hard to find words to tell others what this was like.

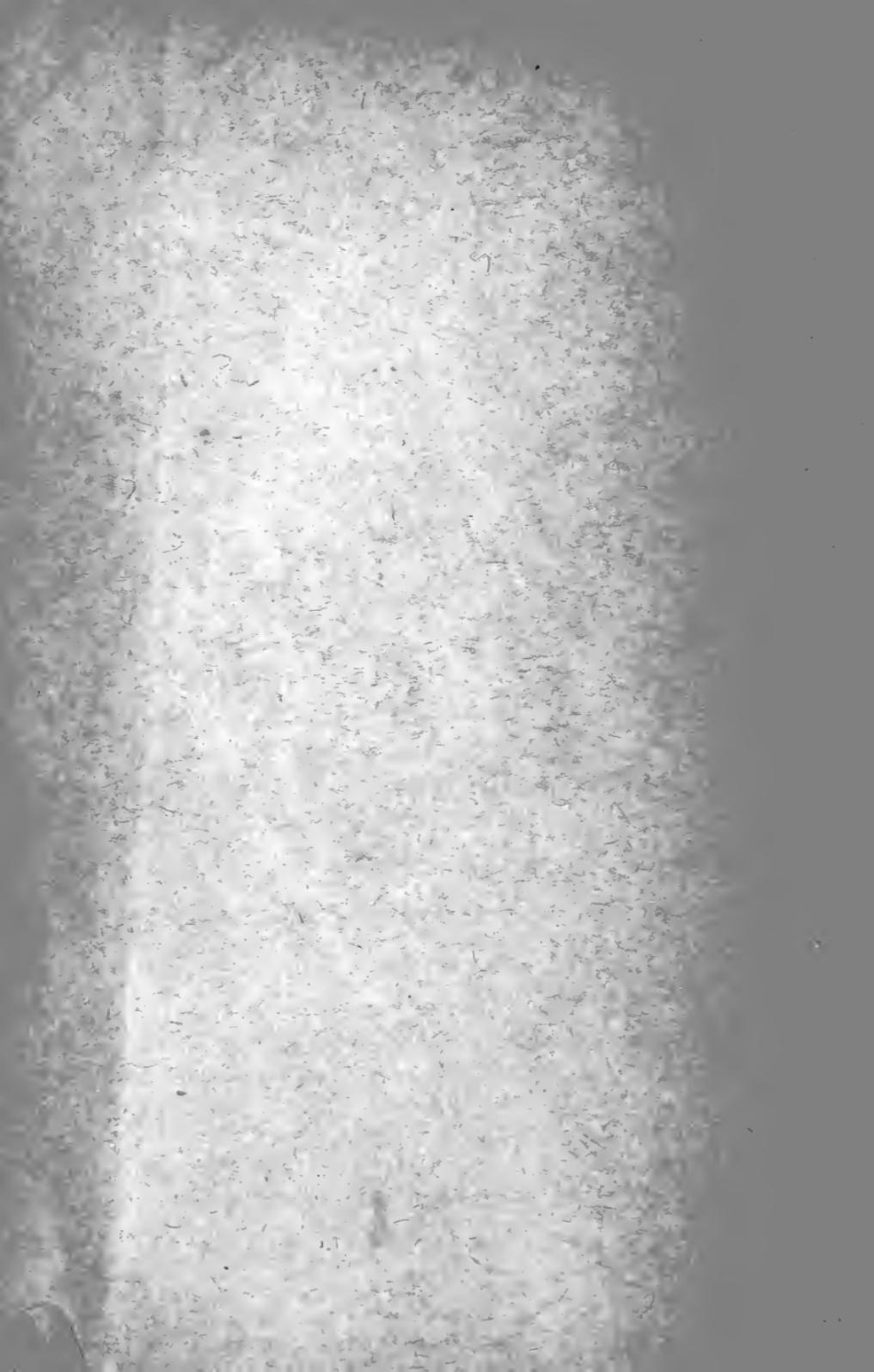
The best understanding comes from experience, then. And the more you have been through, the more understanding you can be. If you have seen a close friend die, you know how the man or woman feels who is grieving over such a loss. You will always be able to realize what men and women are going through who are hungry, cold, sick, hurt or so tired they can hardly stand up.

Such ability to understand is of immeasurable value.

That's one way you can take your war experiences. When your months or years in the Service are over you can have good reason to feel that they have made you

richer in character, more of a man, than you ever were before. It is mainly up to you whether or not your time in the Service will actually turn out to be in this sense the "best years of your life."

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In order to make it useful to psychologists as well as laymen, this index includes technical terms not used in the text.

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